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# EDITORIAL

## The Journal This Month

IN this number we continue the helpful series of devotional articles by Professor Dahl on some aims of spiritual living. Readers will find his discussion of "Peace" to be helpful. His series will conclude next month with an article on "Power."

Through this year we are running a number of special articles dealing with the actual tasks that leaders perform in the church school, written in terms of how the work has actually been done. Mrs. Bro writes one of these under the title "Christmas Values." The two articles on Thanksgiving are parts of this plan. In "Creative Dramatics," Miss Longenecker does the same from another angle.

That fascinating story of what one church "let itself in for" when it began really to re-think its educational program is continued in this issue by installment three. The identity of the church is still a deeply guarded secret.

Dr. Shackford proposes a bold question, "When Is a Sermon Educational?" and thus gives the second of a number of articles planned for the pastor, at least for those who read an article whose title is aimed straight at them. However, others should not overlook it since those who do not preach, listen.

## What About Your Attendance Records?

IN the July number we published in this column some facts and figures regarding attendance in the Sunday schools of Birmingham, Alabama. These have, we know, caused considerable interest and comment among our readers.

In connection with them, Dr. Irvin E. Deer, General Secretary of the Kansas City Council of Churches, sends us a record of the experience in his city and some of his comments upon it, in which we believe our readers should share.

He says that in looking over the records of some years he notes a very great fluctuation from week to week. The attendance would fluctuate from around 18,000 in the summer to over 60,000 on Easter. The general figure would be from 38,000 to 42,000 on an average Sunday. A good rain or a little unusual cold would mean a decrease of from 5,000 to 8,000. For this reason he doubts the advisability of drawing too many conclusions from the Birmingham figures which cover only four Sundays. For example, in a recent study of sweatshop conditions, including wages, statistics had to be gathered on a basis of annual earnings. The reason for this was that employees wanted to submit pay envelopes for poor weeks, and employers for the good weeks. An adequate picture could be seen only by taking a full year as a basis. One will discover great variation in Sunday school attendance on a particular Sunday over a period of years; this can be explained only when the weather report is attached.

Dr. Deer reports also that a statistical study made in one section of his city, covering Sunday school attendance over a period of years, indicated very clearly that all schools in that section increased or decreased in attendance *together.* No one school grew in attendance while the others declined. All went up or down the scale together. This in itself indicates the profound way in which the church program of a community is affected by the deep currents of the community's life.

An illustration of this is given in Dr. Deer's letter. He says, "One Sunday school superintendent, who was a sales manager, charted the attendance of his Sunday school not only as a whole but by departments, and discovered that while the Sunday school as a whole was showing a natural, normal growth, the young people's department was losing steadily. An investigation here showed that the young people, particularly high school students, were out so late Saturday night on social engagements that attendance at Sunday school on Sunday morning was very seriously affected. A definite movement was begun to create a sentiment against the type of Saturday night amusement which made impossible Sunday morning school." It will appear at once how wise this community was in sensing that whatever influenced its church life *as a whole* must be dealt with *as a whole.* Thus, in facing their own needs, they came to see the wisdom of working together.

## American Education Endangered

THESE days of decreasing budgets and reduced church staffs have confronted the Christian education movement with a serious crisis. The thinned ranks of professional leadership must be filled out with larger numbers of voluntary leaders trained for their work. This will be done. The cause has always rested so largely upon voluntary workers that they can be depended upon to carry on during these critical times. The movement may not go forward as rapidly as it will when normal times again make possible a more adequate professional leadership. But it will move steadily forward.

The crisis confronting public education is even more grave. Here it is impossible to redistribute the teaching task carried by the thinned ranks of professional leaders by filling out with volunteers. Not only in Chicago and other large cities, but perhaps even more cruelly in rural areas, drastic economies are crippling public education. The "debt eternal" of our generation to those who are now children is being to an alarming degree repudiated. In many cases it is clear that economies in other branches of government service, and greater efficiency in civic affairs could effect necessary savings at much less cost to the permanent welfare of humanity than is involved in educational retrenchment.

In announcing "American Education Week," November 6-12, the National Educational Association makes the following plea:

"In the face of danger or disaster on a sinking ship

we would strike down anyone who attempted to save himself at the expense of a child. Children come first not only on sinking ships but in our hearts, our homes, our schools, and our churches. They *are* first. The race can save itself—can lift itself higher—only as children are lifted up. In this unique period of depression, with its extreme want on the one side and its extreme fortunes on the other, many schools are carried down to disaster—their doors closed—their funds cut off. Boards of education and other public officials are often hard pressed financially, but they cannot afford to give up the idea of children first.

"To do justice by the child it is necessary to do justice by the child's teacher. Teachers have never had full justice. Their salaries have always been low when compared with their training and their heavy responsibilities. They have never been able to maintain the standard of living which the character of their work calls for. We have never given to our American rural communities the leadership of a stable, well-paid, well trained teaching profession. Teachers in cities have never received salaries in keeping with the pivotal importance of their service to the community. It is the common school to which we must look for the training in skill and in character to enable us to rise above present conditions.

"This is a time when the homes need to keep close to the schools, when every parent needs to realize the human significance of educational service, the value of the teacher's work. It is for the parent to protect the rights of the children. Let's *keep* the children first."

Approximately 100 city school systems have reduced their terms by twenty days or more in 1933, and a large number of rural schools have reduced their terms by thirty or more days. Some schools have shortened terms so severely that they may well be classified as closed. Two thousand two hundred sixty-nine schools in eleven states were reported closed early last spring, involving complete denial of educational opportunity to 145,700 children.

The elimination or curtailment of educational activities and services presents a complicated and varied picture. The elimination of one or more types of educational service has probably occurred in approximately 50 per cent of the city school systems of the country. Certain schools and classes appear to be bearing the major share of these curtailments. Health activities and the non-academic subjects of the curriculum such as music, art, home economics, manual training, and physical education are among the subjects suffering most heavily. Night schools, Americanization classes, kindergartens, and schools and classes for handicapped children are among the activities which appear to be most frequently eliminated or curtailed.

What will result if lessened and wholly inadequate financial support for the schools continues in spite of the country's great educational needs? The inevitable outcome is a generation of educationally handicapped citizens. Close the school or impair its efficiency, and the children and young people lose part of their rightful heritage.

We celebrate Christmas because it gave us a great religion. We observe the Fourth of July because it gave us a free nation. We magnify the schools during one week each year because through them we develop the finer values of our civilization. Love of childhood expressed in education is a mighty force for unity. What greater contribution could America make to the world than the ideal —*a fair start in life for every boy and girl?*

The following suggestions are made for the observance of American Education Week in the churches, with November 12 designated as "American Education Sunday."

1. Confer with the school people in your community to learn what observance for American Education week is being planned by the schools.

2. Appoint a committee for the observance of American Education Week in church. Representatives of young people's societies, Sunday school, and other organizations of the church might be included.

3. Plan to have at least one sermon devoted to discussion of education in the community or some special phase of education, such as character education.

4. Arrange for observance of American Education Sunday (November 12) in the Sunday school.

5. Arrange special programs for young people's societies.

6. Place poster material on bulletin boards or other conspicuous places in the church or Sunday school rooms.

7. Use educational material for quotations on the printed church bulletin and in other church publications.

8. Write to the National Education Association, 1201 Sixteenth Street, N. W., Washington, D. C., for additional suggestions and for a list of helpful material available at cost.

## I Believe in Human Nature

*An Article from the Creed of a Christian Educator*

***I believe in Human Nature.***

*I believe in a basic human nature that has shaped the course of history; that is the underlying cause of the good and evil of the world in which I live; that peers at me from the inquisitive eyes and the attitudes of every child I teach; and that abides in my own heart.*

*I believe in its original and unspoiled responsiveness to good or evil, thus making it capable of becoming beastly or divine.*

*I believe in its inborn capacity for achievements of the mind; for flights of creative imagination; for constructive, arduous, and joyous labor; and for the willingness to strive, to endure, and to be patient in the service of its dreamed purpose.*

*I believe that it is responsive to wise and sympathetic teaching, and that from one generation to another it can be changed toward higher things.*

*I believe that it is of God, that it answers to his will and purpose, and that it finds its highest consummation in fellowship with him.*

*Most of all, I believe in humanity because he who knew it best and thus sensed its inward evils most still believed in it, yet was willing to give himself for it, and in spite of all that human beings did to him said, "Go and make all men to be disciples of mine."*

***I believe in Human Nature.***

# Aims of Spiritual Living

## *III. Seeking Peace*

*By* George Dahl*

IS IT not significant that the Hebrew word for peace denotes soundness, wholeness, completeness? Peace is far from being a negative or quiescent quality. It is vigorous, healthy, fit for emergencies. A right attitude both of mind and body is connoted by the word. The earnest seeker after peace leaves behind the whole corroding brood of mistrust and worry in order to achieve sanity and poise.

Let us consider briefly three aspects of this important goal of spiritual living. We would think about: our need of peace; pathways to peace; and sharing peace.

*The need for peace* is deeply rooted in our whole modern tempo. Our age is on the run. The machine has speeded us up. We eat, read, work, and even worship under pressure. Modern life resembles nothing so much as a forward pass in football. In order to have the least chance for a successful play, the receiver must grab the ball out of the air while going at full tilt. More often than not he misses. So, too, in life our frenzied attempts often miss the mark—largely because they are so frenzied. Not infrequently the human organism proves unequal to the terrific strain. The wreckage goes to the insane asylum for restraint.

Even truly religious folk lack calm. Too many of our noblest souls are found, like Martha, to be "cumbered about much serving." Few there be who imitate Mary's wisdom in choosing the good part. Time seems to be lacking for any such leisurely enterprise as "sitting at the Lord's feet."

Since honest confession is good for the soul, I am passing on a rather amusing experience. A physician whom I recently consulted about a digestive disorder said, "All you need is a change of disposition!" He went on to explain that I was habitually nervously taut, and should take life less seriously. Isn't the same thing true of multitudes today? Our religion should point the way to a sounder, saner attitude of mental and spiritual calm and peace.

*What are some of the pathways to peace?* First of all is the way of pardon. "Blessed is he whose transgression is forgiven," says the Psalmist, "whose sin is covered." Conversely, the greatest poet in the Old Testament warns us, "There is no peace, saith my God, to the wicked. The wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt" (Isaiah 57:20f.). God's gracious pardon waiting at the end of the way of humble penitence—that is the first pathway to peace.

Another pathway is the way of relaxation. Among certain suggestions for private devotions, Professor Wieman gives this helpful bit of advice: "Relax. Rest upon God. Allow the petty interests, prejudices, and passions of the hour to fall away as you are lifted and sustained." In this connection, it may be well to remember that one way to relax is to cultivate a healthy sense of humor. A good laugh makes for health of body, mind, and spirit. It dispels wearing tension.

A third pathway to peace is that of public and private worship. One must constantly practice the presence of God. The hymn, "Take Time to Be Holy," may not be the best poetry, but it presents a great and salutary truth. Strangely enough, the religious worker, whether volunteer or paid, often finds it especially difficult to maintain warm religious fervor. For one thing he is too busy with the mechanics of religion and worship. Besides this, it is fatally easy for one who does church work to assume a critical attitude. In public worship, for example, his mind may stray in the direction of "sizing up" the one who happens to lead. On the basis of his own experience, he expertly analyzes the leader's faults and excellencies. Stance, delivery, and handling of material may monopolize the center of interest. Thus too often we go away without ever having been aware of a Presence. The theory of correct worship has swallowed up its practice. Would it not be fitting to declare a permanent moratorium on this sort of hypercriticism? When we gather for common worship it must be as earnest seekers, not as mere evaluators. For a while the soul should simply be alone with its God.

One of the outstanding spiritual tragedies of our times is the prevalent neglect of regular devotional Bible reading and prayer. Here a great chasm yawns in many lives. The time has come for us highly to resolve that we will once more seek God on what I once heard an old Negro call the "knee way." Some time ago I received from the late President McClure, of the Presbyterian Theological Seminary, a New Year's card. On it was the resolve to spend time alone daily with self and with God, one's "heart giving welcome response to life's most unselfish motives and God's most perfect calm." Certainly this has proved to be, through the ages, a most effective pathway to inner peace.

Is it not in some such ways as these—pardon, relaxation, and worship—that we can be sure to find the peace our hearts crave?

*(Continued on page 40)*

### Faith

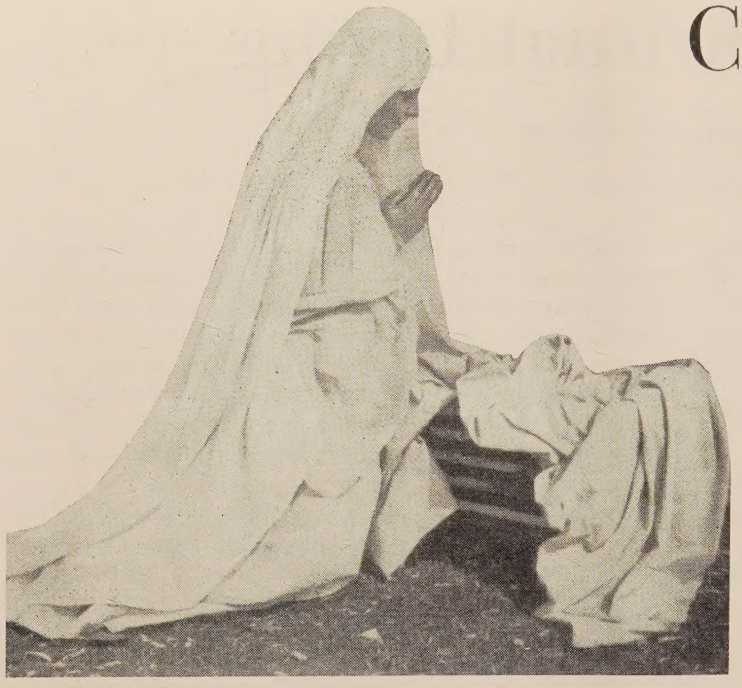
Grace Noll Crowell

*I CANNOT think of it save as a light:*
*A radiance to carry in the breast;*
*A beautiful and precious thing, a white*
*And holy silence that is rest.*

*A calm and sweet assurance that is peace;*
*A luminous, straight way that has been trod*
*By countless millions who have found release,*
*And strength and poise and power, finding God.*

*Professor of Old Testament, The Divinity School, Yale University, New Haven, Connecticut.

# Christmas Values



By

MARGUERITTE HARMON BRO*

***Christmas is coming! Church school leaders will find these suggestions helpful in making their plans for the Christmas season.***

IT is the Friday evening before Christmas. A crisp, new snow crunches beneath the many hurrying feet entering the church house. Sedate enough folk they seem, unless one happens to look below the hem line of the august elder's dignified, black topcoat. Surely those are not silk tights and satin shoes! And the minister's wife with a red velvet train!

Once inside the church house, the scene is plain. Time has turned back the leaves of four centuries and opened the book when a baron of Old England held Yuletide festival for the countryside. The castle is filled with guests and revelers. Visiting nobles have come in all their finery—long wigs, impressive beards, satin doublets, velvet cloaks, high silk stockings. Their ladies wear enormous jewels (surely no one made paste jewels at that date) and manage trains of amazing length. Among the guests are a handful of Scandinavian traders; gypsies in gay reds and yellows flaunting good luck charms at the mendicant priests whose plain cassocks set off the silver spangles of a Spanish dancer flying past. A wandering lute player, a singer of ballads, a merchant from Cathay, two little French princesses, an Egyptian soothsayer—and if Martha Washington and Peter Pan have strayed in by mistake, what difference does it make in a baron's castle at Christmas time? Fiddlers on the balcony strike up a lively air and the guests make their way to the great dining hall. A trumpet sounds and down the great stairs come the baron and his lady. (Tall is the baron—as tall as the preacher who usually conducts discussions in that same hall on Sunday mornings. Lovely is the lady, and the curls beneath the crown are more often seen beneath a plain rimmed hat in the third pew.) Amid great applause, the baron and his lady take their places at the head and foot of the table of distinguished guests.

The trumpeter appears again and a page calls the names of the visiting nobles and their ladies who sweep in on flurries of applause. A sudden hush and the archbishop calls the Unseen Guest to grace the occasion.

This is no ordinary event. Twelve pages in green costumes carry huge platters on their heads—whole roast pigs, or ducks, or turkeys, and all the other bounties of the castle. The feast is on. And on and on. A very simple dinner, really, served with tremendous pomp. The twelve pages are back again carrying the blazing plum puddings.

Then into the chapel file the guests where the baron invites them to worship. A black-gowned choir, carrying tall white tapers, marches down the long center aisle. The service has begun. In the chancel the nativity story is acted out. Angels, in white and gold, appear in the chancel casements. Then the chancel darkens while unseen voices mingle with the chimes in paeans of praise. When light once again fills the place, the manger is seen with the Holy Mother leaning over her Babe. "Peace on earth," carols the choir. "Goodwill to men," echoes the antiphonal response. The wise men come down the long aisle bringing their gifts. After them the baron and his lady bringing more gifts—real gifts—and then the guests, each carrying food or clothing or money—something he may give "as unto the Lord." The procession is spontaneous. Men, women, children join in it, impelled by the meaning of the scene before them.

When the last gift has been laid on the altar the "Hallelujah Chorus" draws the throng to their feet, a blaze of light illumines the singing cherubim, and it is very easy to imagine the open gates of heaven.

What has happened in this church house on the Friday before Christmas?

*First,* Christmas has been celebrated as the birthday of Christ. A significant event has been treated significantly. The church has gathered the family of believers for a joyous and meaningful occasion. During the year the church celebrates other events of significance—Thankgiving, Armistice, Labor Day, Children's Day, and so down the calendar. But none so memorable as this.

If the jolly figures of Santa Claus and Kriss Kringle make a place for themselves in childish fancies, let them, for this occasion, wait outside the door. Colored stockings, fancy candies, and gifts to ourselves have their place; but on this night we worship together at a Manger. A manger bespeaks of elemental realities—birth, suffering,

*Chicago, Illinois.

love, joy, and a strange, warm understanding. A significant event has been celebrated significantly.

*Second,* the jubilation has included the whole church. Many times during the year certain groups entertain other groups. There are lectures, plays, oratorios, and parties. But on Christmas it is the *family* coming together in glad array to celebrate together. The humblest takes part; the coldest thaws out; the most dignified unbends. There is a spirit of loyalty in each one's entering into the scheme of things. Instead of reading a poem or acting a play, they themselves are the drama.

*Third,* the worship has been spontaneous. The audience has not been separated from the situation. They have partaken of no second-hand emotion. The worship has been *by* the people and *of* the people. Men are seen in that service walking down the aisle with tears on their faces. A millionaire kneels wistfully; scholars are only humble children; while the children themselves walk proudly with light in their young faces. The scenes in the chancel have been rehearsed to perfection but the worship of those bringing gifts could never be rehearsed. It springs from the compulsion of the event being celebrated.

Is this not religion in its simplest, truest form? "The shared quest for the good life." Who shall be joyous if not the Christian on this his Day of Joys? Joy is the outgrowth of integration and the simple Christian approximates that integration more rapidly than any other. He believes in the ultimate friendliness of the universe; he concedes fatherhood to God and thereby calls the farthest stranger his brother; he bears his own burdens with strength to share. Such a man is happy. He is joyous. No matter how grave his responsibilities, he is light of heart. Let him, then, celebrate Christmas as a Christian.

THERE are as many ways to celebrate Christmas as there are church schools, but certain fundamentals are salient to all. In the above description the notable fact is that the whole church celebrates together. Every family treasures its costumes from year to year. Children see their elders play. Children hear their elders pray. The entire church program is thereby enriched.

The breaking of bread together is a ritual as old as human hearts. The church at L—— makes the high spot of Christmas week the celebration of communion around a real table. First comes a dinner, where hearty good fellowship is spontaneous. Then while the congregation is still seated in this family fashion, the bread and wine are served. It is a realistic service—intimate, compelling. At its close "Joy to the World" becomes a hymn of triumph, for even as Christ died so also is he born anew in human hearts at Christmas time.

The early singers of the English church had a sound psychology when they caroled on Christmas Eve and again at dawn. It is the heart of good news to wish to impart it. Joy must sing. The Bible school at S—— has as many groups of carolers as there are classes. They begin to train in October. The old hymns they know without need of "words and music." The English folk-carols; the plaintive French hymns; Luther's German lullaby all find a place in their repertoire. Traveling men, who cannot get home, push through to S—— in order not to miss that "thought-singing Christmas."

"White Christmas" is a lovely phrase which covers ten thousand experiences of sharing gifts with the less fortunate. Sharing belongs to Christmas for it was the birth of Jesus which gave the world a positive, instead of negative, religious attitude. "Become by doing" is the active principle of Christianity, and doing means sharing. Some schools hold their white Christmas early in October when the children bring gifts ready to send to the far places of the world. Pictures for India, dolls for China, trinkets for Africa—a festive assortment of small treasures to delight the hearts of children far away. Then the celebration at Christmas time is a series of pantomime-pictures in which the children of other lands open the packages. If you are only eight years old, it is fun on Christmas Eve to pretend you are a Chinese child receiving your first doll. Your imagination is stretched to include both halves of the experience of giving-and-receiving.

One city school works up a one-act play which they offer to all the public institutions such as orphanages, jails, old peoples' homes, and schools for the blind. The week before Christmas they bring joy to a different group every night.

In another school each child lights a candle in each window of his home. At first the town might have mapped the homes of that church by those lighted windows. But light has a way of spreading until now Christmas dusk finds candle-lighted windows on every street.

There is an acid test for every Christmas celebration: Does it express our own hearts? If we who plan and make the celebration are not moved by the event we memorialize, neither will anyone else be stirred. But when we do feel impelled to share the miracle of His birth with others then we find a worthy vehicle; we treat the matter with dignity; we fulfil the occasion. Then our Christmas evergreens become the tangible reminders of the everlasting Joy whose birthday we hold dear.

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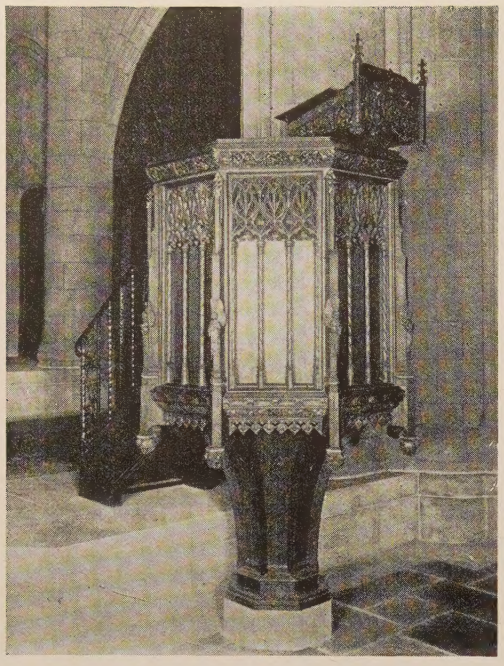
NOTE: The Christmas celebration here described is the yearly dinner-pageant at the University Church of Disciples of Christ, Chicago, Illinois.



# When Is a Sermon Educational?

*By*

JOHN W. SHACKFORD

*Pastor, Hawthorne Lane Methodist Church, Charlotte, North Carolina*

LIMITATIONS of space forbid a discussion of what we mean by education. I shall, therefore, assume that education is concerned with giving guidance to the living processes of growth and development in persons; and that this guidance must, therefore, move along with the stream of continuous experience in living of the growing person. Our problem, then, is to consider in what ways and to what extent the sermon may give such guidance.

Sir William Edward Parry, the Arctic explorer, traveling toward the pole, over ice-covered seas north of Spitzbergen, found to his chagrin, after a number of days, that he was being drifted to the south by a current of the sea with greater rapidity than he was making progress to the north. There is one process of moving over the ice fields without reference to anything else. There is another process of the current of the sea, or broader environment, which may either neutralize, or reinforce, the outcome of the former.

We must ever bear in mind that education has to do with general trends in the larger group life, as well as with specific problems of giving guidance to individuals and small groups. Otherwise, its utmost efforts to make progress in any limited field may be more than negatived by social drifts that originate outside its influence.

If the church is to be truly educational in its function, it obviously must be something more than a reflectograph. Its function is something other than only to echo the formularies of a distant past. It is other, too, than merely to give support to those ways of thinking and living which originate in current society. It must not only move within the stream of living experience; it must help give direction to it.

The church must do this by a continuous re-examination of current thought and life; by daring to test existing standards of living by the standards and spirit of Jesus; by helping people to face up to the true implications of new drifts and tendencies in society. In short, the educational church must exercise the function of prophecy. It must assume the place of creative leadership of the moral and religious forces that play upon the lives of its members.

This may well be the ideal for the church. But if it is to be realized in any practical sense the creative and prophetic spirit must have an effective source. And where shall we expect to find this if not in the preacher? And where does the preacher have his great opportunity to interpret the issues of life if not in the sermon?

The educational sermon is a part of the guidance which the church provides for the growing life of its individuals; but its full significance can not be measured as an element of the program apart from the rest. It is rather, or may be, the cutting edge of the forward moving educational program of the church. Its function is that of the continuous re-examination and Christian interpretation of the issues of life as they arise; the creation and direction of the moral and religious currents in which the entire church moves forward with its common consciousness and its varied educational activities.

The significance of the educational sermon is to be seen in the long-time influence upon ongoing processes, rather than in its effectiveness in producing immediate results. Its effects are discoverable in the gradual change in the attitudes, ideals, and ways of thinking and of living of those who come under its influence, rather than in the sudden results of highly emotional appeals. The emotional appeal doubtless plays an important part in the total process of bringing about these changes; but it must have its proper relation to, and not be made a substitute for, the whole.

The sermon, then, is educational, in this broader sense, when it fulfils this mission of prophetic interpretation of the values and issues of life; when it becomes a positive factor in creating the general atmosphere in which the more specific and definite guidance of the teacher and parent must be exercised. It is educational in the Christian sense when it helps to create a Christian view of life so definite and so dynamic that the members of the congregation tend more and more to approach the problems that arise in everyday living in the light of that view.

A Phillips Brooks re-examining and re-interpreting the meaning of personal religion and the issues of life in the light of the mind of Christ; holding him up as the personal guide which each must discover for himself; kindling the imagination; and creating new insights into the beauty and glory of Christian living, is, in this larger sense, an

educational preacher. Through the sermon he creates an atmosphere in which religious attitudes are developed, opinions are formed, and patterns of conduct are conceived. Through it he creates a new approach not only for the teacher and the parent, but for the man of affairs as he seeks to find a Christian way through the perplexities of everyday living.

A Harry Emerson Fosdick, who seeks to make religion reasonable and to interpret it as a vital experience for those who, amid the confusion arising from the new knowledge, have lost their religious footing, may use the sermon not only to help the individual with his individual problems but to help parents and teachers to find an approach in their teaching to the problems of present-day faith and Christian living. Many teachers may be able to make actual progress in teaching the Christian religion because they deal with specific problems in the midst of favorable currents which the educational sermon has set going.

The educational sermon must help those who hear to cut through secondary considerations to some satisfying basis of personal religious faith. It must help to make religion a reality of the soul that can not be set off in any compartment, but must motivate all living. It must challenge the people continually to bring their own lives to the test of the Christian spirit and way of life.

I venture to suggest some points at which there is need today, through the sermon, to help to shape the new currents of thought and life in which the church, with its entire program, must move.

The sermon must help to resolve the conflict that has arisen in many minds between their religious beliefs and their understanding of the teaching of science. And, what is more, it must help to put God at the heart of the greater universe, which has been revealed to us through the eyes of the scientists.

At an hour when all the resources of the church are sorely needed in the struggle for a better world, organized Christianity is sorely divided. The momentum of past difference is unnecessarily projected into the present. Outworn institutional forms remain to prevent the fusion of new life. The preacher who sees the narrowing effect upon his people, and who is conscious of the challenge of world conditions today to the Christian forces to draw closer together for the common task, has an opportunity through the sermon to create a new mind on this subject and to help bring in the hour when the allied forces of Christianity shall move with a common front in the effort to make a better world.

The educational sermon is the most available means, as I see it, to bring about a change in the time-old attitudes, in which the people of the church generally share, in regard to war and peace; and to create a new mind in respect to international justice and goodwill. The larger outlook of the preacher and his place of recognized moral leadership make it possible for him to create the atmosphere in which parents and teachers in public, as well as in church, schools shall guide the development of the thinking and feeling of the young on this subject.

But the same thing may be said as to the place of educational leadership which the sermon affords in regard to race relations and the imperative necessity for finding some just and more Christian solution of the industrial and economic problems of our times. The church that shuts its eyes to social unrighteousness can not hope long to hold the faith of the people in the kind of religion it represents, or to retain their loyalty to the church itself. But the preacher must issue the challenge to find the Christian way. The preacher must focus attention upon the problems that demand a Christian solution. He must make it impossible that the vast social wrongs of our present situation shall not become a conscious problem in the minds of every Christian man who in any way has a responsibility for them. He must create and keep alive the social conscience of the church and bring it to bear upon every important problem that has to do with the well-being and more complete life of men, women, and children.

The educational sermon is the supreme opportunity of the educational preacher to create and direct those educational trends of a Christian sort that must form the larger environment in which the whole Christian educational program of the church is to be carried on. The sermon must break through dead incrustations to where the streams of living water flow.

The sermon is educational when it helps to bring about needed changes in the life of the entire church, and to create and direct those wider currents of Christian thinking and Christian living which must reinforce and carry forward the entire formative influence of the church as exercised through its stated educational program, through its parental guidance, and through the efforts of its people generally to find the Christian way of life. The sermon is educational when it contributes toward bringing about those changes in individuals and in the church group which make for more Christian living.

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# Annual Meeting

***February 7 to 17, 1934***

THE Annual Meeting of the International Council of Religious Education will be held at the Hotel Stevens, Chicago, February 7 to 17, 1934. The following schedule of meetings has been arranged:

WEDNESDAY, THURSDAY, FRIDAY, SATURDAY, FEBRUARY 7 TO 10—Meetings of Committees of the Educational Commission.

MONDAY, TUESDAY, WEDNESDAY, FEBRUARY 12 TO 14—Meetings of Professional Advisory Sections.

WEDNESDAY EVENING AND THURSDAY FORENOON AND AFTERNOON, FEBRUARY 14 AND 15—Sessions of the Quadrennial Convention.

THURSDAY EVENING AND FRIDAY FORENOON AND AFTERNOON, FEBRUARY 15 AND 16—Meeting of Educational Commission.

FRIDAY EVENING, FEBRUARY 16—Meeting of Board of Trustees.

SATURDAY, FEBRUARY 17—Annual Meeting of Executive Committee of International Council.

The meetings will be held under provision No. 2 as voted by the International Council: "Meeting rooms in a hotel where those who attend may meet without racial discrimination," but the Council "does not assume any responsibility for the lodging or meals of those who attend the meetings."

Detailed information will be furnished by the International Council office on request.

# A Children's Thanksgiving Service

*By* GRACE BOMAN*

LAST Thanksgiving our primary department comb'ned a program "for folks to see" and a worship service of giving thanks. Its object was to show our parents the things for which we were thankful and to let them join us in thanking the Father for them. For three or four weeks before Thanksgiving Sunday the children used their regular opening worship periods for planning and practicing their special service. Most of this time was spent in naming objects for which they were thankful, choosing those which lent themselves easily to stage presentation, and deciding upon persons to present the various objects. Many changes and adjustments were made, even in the last practice. The following is a report of the service as it was finally carried out.

The children decided to use the refrain—

Father, we thank Thee,
Father, we thank Thee,
Father in heaven, we thank Thee.

as a prayer response at several points in the service, asking the congregation to share in the service by singing it with them.

Before the service began, the superintendent explained that this was not a "performance" but a service of worship which the children had worked out in such a way that they all might share in it.

As the curtains parted showing the children in a semi-circle, they sang—

Can a little child like me
Thank the Father fittingly?
Yes, Oh, yes, be good and true
Patient, kind in all we do;
Love the Lord, and do your part
Learn to say with all your heart,

Father, we thank thee,
Father, we thank thee,
Father in heaven, we thank thee.

The superintendent, from her seat in a front pew asked, "For what are you thankful, Mary?"

"I am thankful for my mother and father," said Mary. Then, as the pianist softly repeated the song, she went into the congregation, took her own father and mother by the hand and led them to the back of the semi-circle where they stood behind her. All the children with bowed heads sang the refrain—

Father, we thank thee,
Father, we thank thee,
Father in heaven, we thank thee.

The superintendent then asked as before, "For what are you thankful, Lucile?"

"I am thankful for this apple," said Lucile, holding up the apple she was carrying.

The superintendent asked each child the same question, calling the child's name. Fruit, vegetables, a pumpkin, pets, and home were used by the next children as they carried respectively a fruit poster, made by the second year class, a basket of vegetables, a real pumpkin, and a bird house. Then they sang the second stanza of their song—

For the fruit upon the tree,
For the birds that sing of Thee,
For the earth in beauty dressed,
Father, Mother and the rest,
For Thy precious loving care
For Thy bounty every where,
Father, we thank thee,
Father, we thank thee,
Father in heaven, we thank thee.

A child carrying a tin bird on a stick was thankful for birds, one with a cedar branch for trees, and one with a picture of fire, thanked God for fire. As the pianist played the same song, another, after saying she was thankful for her baby brother, went to the study just off the platform where her mother had him ready, and wheeled him in. Then a child asked the congregation to help in singing the song of thanks. (For stage balance, the children were not arranged in the order in which they spoke.)

Pretty berries, flowers, books, and a grandma were next shown. Then a doll and football were exhibited and the next child, buttoned up in a warm coat, said she was thankful for warm clothes. We chose a girl with a large family who attended regularly for the next part. She was thankful for her whole family, every one of them, and she brought all five from the congregation to the platform in time to sing the refrain. The next boy was thankful for the flag which stood by him in the middle of the semi-circle. Then all turned to it and gave the flag salute. Next a first year girl said she was thankful for the beginner's department, and she brought them, with their superintendent, to a place in front, below the platform, where they remained until the curtain closed. As they came the same music was played, then the refrain was sung by everyone as before.

The next boy said, "I am thankful for the Bible. Let us all say a Thanksgiving psalm from it." All the children repeated Psalm 100.

John said, "I am thankful for the church," and as he went to the study to get a model of it the pianist played "Enter into His Gates with Thanksgiving." As he put the paper church down on the table at the end of the semi-circle, they all sang the song "Enter into His Gates."

*(Continued on page 12)*

*Superintendent of the Primary Department, First United Brethren Church, Chanute, Kansas.

# A Certain Church Re-Thinks Its Program

By a Member of the Board of Religious Education

Part III

"I HAVE certainly never worked so hard on anything in my life," announced Mrs. Harper, the supervisory helper for the intermediate department, as her report was called for at the meeting of the Board of Religious Education of First Church. The Board had been asked to study the entire program of religious education of the church with a view to making fundamental changes to meet serious criticisms which had come from many parents and from the minister. For six weeks the members had been diligently at work, and the various departmental leaders were at this meeting presenting curriculum plans for their age groups.

She made her report for the intermediate department, presenting the list of experiences of the boys and girls which had been selected by the teachers of the groups as being the most important for religious growth, together with the objectives which had been worked out, and the tentative list of units of study which were to be suggested.

Similar reports were made by the supervisory helpers of each of the other departments. The Board then had before it a list of important experiences, objectives, and suggested units for each age group.

"What a vast amount of work these reports represent," commented Dr. Reeves, the pastor of the church. "I shall have to confess that I am over-whelmed—and not a little ashamed. When I asked this Board to re-study the curriculum for the church school I had no idea that anything like this amount of work was involved. Why, any one of these reports must have required hours upon hours of most careful work and study."

"Indeed it did, Dr. Reeves," Mr. Jackson, the director, answered. "And while confessions are in order, I should make one, too. If you thought building a curriculum was largely a matter of reading over a few textbooks and selecting the one we thought best for each grade, I thought it was largely a matter of asking boys and girls to vote on what they wanted to study. Each of us was making it too simple."

Dr. Reeves continued to look thoughtful. "Why, this is the work of the *whole church*. I see evangelism, missions, world peace, churchmanship, worship, Bible study, social service in these objectives—the whole program of the church."

"Isn't that as it should be, Dr. Reeves?" Miss Dunham asked. "Should not the entire program of the church be one program, graded to meet the needs of all of its members?"

"It seems to me," said Mrs. Harris, chairman of the Board, "that our idea of a program of religious education must be broadened. We must see it as a comprehensive whole, including many parts, but every part related to the complete program. Each activity of each age group must make a contribution to the realization of the objectives for the whole; but each activity must also be of immediate interest and worth to the boys and girls."

"But how can we do both?" asked Miss Randolph. "How can we select a curriculum which will realize our objectives, and at the same time let the boys and girls decide what they want to do?"

"It sounds more difficult than it really is," answered Mr. Jackson. "The way we hope to solve it is to plan, not one unit for each year, but several units; and not to insist that any one unit be taken at any one time, but make it available at any time during a given age range."

"I am not sure that I understand," interrupted Mrs. White, "and I want very much to understand. Will you explain a little more fully?"

"Perhaps the best way to explain, Mrs. White, will be to take an example and formulate what we want to suggest as a plan of procedure. Let us take the junior group where your John is. Now, this analysis of experience for the juniors shows that there is a wide range of important things happening to boys and girls during the junior years and that they are interested in a great many different activities and a large number of facts. Some of these interests are stronger during these years than they will ever be again, in all probability, and hold great possibilities for religious education. For example, here is interest in physical courage, in satisfying hunger, in playing vigorous games out of doors. Here again is keen interest in the work of civic employees—the policeman, the fireman, the street car motorman, the street sweeper. Again there is interest in far-away places, strange customs, foreign speech. Yet again, there is interest in bugs, animals, birds, stars. You see how they group themselves. Take the group centering around physical vigor. Now, as we look at our objectives we see that gratitude to God for the laws of health, and desire to cooperate with God's plan for a happy world by observing his laws are included. We decided, therefore, that during these junior years when physical well-being is so much desired and so much admired there should be a unit on health, giving the *religious interpretation* of these experiences which have such far-reaching possibilities for the future life of the individual, both in his ability to serve his fellowmen and in his attitude toward God. And so on with the other groups of experiences. We might, of course, arbitrarily decide that the juniors need such courses as these—and many others, of course—and arrange the units in a logical sequence and leave it at that. But would we not be more likely to succeed if we planned a group of possible courses, each of which is needed and suitable for juniors, but allow the group to choose the order in which the units will be taken and the time to spend on each one, rather than determining these factors in advance?"

"Explain that a little further, will you please?" asked Dr. Reeves.

"Well, let us say, for example, that the leader of the junior group, on the first day of the new year, when she is trying to help the boys and girls to a feeling of fellowship, makes it her main purpose to discover some leads

which will help her to decide what unit to suggest to them for their first enterprise of study. Through informal conversation she discovers that there is special interest in nature because of the newspaper publicity recently given to the need of preserving the forests, and decides that this unit on nature would be the one likely to be most useful at this time."

"But that would mean that there would have to be a great many units and that the leader would have to be ready on short notice to begin any one of them," exclaimed Miss Randolph. "That will be terribly hard on the leaders."

"Yes, it will be much more work for the leaders. There is no doubt about it. And there will have to be ready for selection a number of units for each age. But does the *idea* appeal to you as one that is likely to be successful?"

"Why, yes, the idea appeals. But won't it be expensive to have so many units worked out and source books bought?" asked Mrs. Harper.

"Yes, it will. We shall have to have available for each leader, not one unit at a time, but resources for several units. But many of the resources are inexpensive and others are available at the city library; so it will not be as large an item as it might appear. However we ought to recognize the need for adequate materials and provide in our budget for their purchase when it is necessary."

"It seems to me that we included very little about the Bible," Mrs. White said. "I want John to relate his health experiences to God and his plan for a happy world; but I also want him to know the Bible. I see that in the list of junior units there is suggested one on the story of the Bible and one on how to use the Bible; but the only one I see on the *content* of the Bible is the one on the life of Jesus. How is John to know what is *in* the Bible, the stories and verses?"

"That is a fair question and an important one, Mrs. White," answered Mrs. Harris, "and I think I can answer it briefly. In this outline of units we have just suggested the general purpose of the unit, and have not included any of the material we shall use. In each of the units there will be selected Bible stories and Bible verses, as well as hymns and responsive readings which the leader and children will use in studying that unit. For some units there will be found much more Bible material than others, just because the Bible has more to say to us on some subjects than on others."

"Then John will really learn to know the content of the Bible while he is learning to think of God in relation to his health and nature and people of other social classes?"

"Yes, he will learn Bible stories and verses, not as something apart from life, but as having some help to offer in relation to present-day living."

"Well, I am ready to try this plan," Dr. Reeves announced. "How about the rest of you?"

The vote was taken, and the Board committed itself unanimously to the new plan.

It was recognized that the details of such a program could not be developed in advance of trying it out, and that there would have to be frequent meetings of the Board with the teachers of the various groups to modify and complete the enterprise. It was also recognized that it was necessary to have frequent conferences with the parents in order to develop a sense of fellowship and mutual responsibility among those who are concerned about the religious nurture of the youth of the church. Accordingly, there was arranged a regular meeting of parents and church leaders, planned by a joint committee, to consider these matters.

The list of tentatively adopted units for each age group was mimeographed and made available for all members of the Board and of the teaching staff, so that each leader in the program knew, not only what her immediate responsibility was, but how her work fitted into the total scheme. Each class leader was then asked to determine, upon the basis of her more intimate knowledge of the group, which unit within her list should be used first. She was also asked to be on the alert to discover needs which had not been provided for by the list of units arranged, and to suggest to the Board supplemental units. The number of sessions to be spent on any unit was not to be determined in advance, but was to depend upon the interest of the group and the richness it held for religious growth. For many of the proposed units there were textbooks, prepared by the denomination, available, offering excellent suggestions to the leader and valuable source materials. For other units, there were books prepared by other agencies which provided fine help. For a few units which the leaders of the boys and girls in First Church felt were essential for the religious growth of that particular group of young people, there were found no available printed materials. In these cases, the teachers and supervisory helpers on the Board worked out the unit in tentative form and tried it out.

Thus First Church began a new era in its work of religious education. There are many problems yet unsolved, the major being, of course, adequate leadership for the age groups. Many of the old leaders resigned either because they did not agree with the new plan or because they recognized their inability to develop it. To secure other leaders, qualified educationally, who were also in sympathy with the objectives of religious education as these had been worked out, and who had the leisure necessary to carry out such a program was a very difficult task. There are yet many weak spots in the teaching staff; but it is hoped that gradually there will be built up in the church such a consciousness of the importance of the work that the very best people in the community will be eager to give their time and skill to it.

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### A Children's Thanksgiving Service

*(Continued from page 10)*

This church had been made by John's father a few months previous for a special offering and John had helped some in the process. While preparing this service, when some one mentioned being thankful for the church, John suggested using this model.

The last boy said, "I am thankful for Jesus. Let us sing 'Thank You' to him once again," as he pointed to his picture at the rear of the platform. After all sang the refrain the curtain closed.

The value of this service lies in its origin. It was a service designed by the children and worked out by them. We used songs and psalms already familiar. We tried to have each child say he was thankful for some thing which he really had, discarding all hypothetical suggestions, so as to make the service genuine and sincere. We believe the time spent on it was profitable; that the children received practice in real Christian living through it; and that they learned cooperation, dependability, appreciation, and gratitude.

# Thanksgiving for Our Time

By Hulda Niebuhr*

*The leader who reads this article may come out with a Thanksgiving play—or a method for getting one—or both—in his hand. At any rate, he will come out with more than he took in.*

OBVIOUSLY one could not, in these times, celebrate Thanksgiving by singing "For Peace and for Plenty," beautiful fruit and bounteous grain loading the chancel. Fruits and grain enough there were, to be sure, but not peace exactly, and surely not plenty. What might be an honest Thanksgiving celebration for a group of junior and intermediate girls and boys many of whom lacked so greatly of the things they might reasonably desire? Thus a certain leader meditated.

Early adolescents, when they are at all thoughtful, can be found to ponder over almost any problem that engages the philosopher. Make a list of the things they discuss naturally and spontaneously in their frequent thoughtful moods and see whether most of the big problems of the ages are not included! This Thanksgiving celebration, therefore, might be the occasion to come to grips with the age-long "problem of evil," at least it might be possible to work out an approach to it.

A group of thirteen and fourteen year old girls needed a new type of activity. Would they respond to the proposal that they create a Thanksgiving play? the teacher asked herself. They did respond, and the resulting play, perhaps better characterized as a dramatic dialogue, was the first experience of the group in "making a play that wasn't a story beforehand." It gave them all the excitement that comes to any creator who looks at an achievement and beholds it to be good.

"It is very near Thanksgiving time," the leader had said to the group, "and I am responsible for the worship service the Sunday before the holiday. That is the time when the church school celebrates Thanksgiving. I hope you will be willing to help. Nothing has been done about the program, but I'm sure we can think of something if we work at it."

"Could we write a play?"

"Yes, there can be plays about anything—surely about Thanksgiving. I have been thinking that a program which is all thanks to God for his good gifts might make many boys and girls in our department who cannot have some things they have a right to want—whose fathers and mothers have been out of work a long time—think that thanking God is all just words. Or that there isn't any God. Or perhaps that he has gone on a vacation. I have been wondering just what would make an honest Thanksgiving this year."

After a few thoughtful moments, one of the girls offered, "God hasn't gone on a vacation. Things just aren't divided right."

From another: "I've just been reading about the big wheat crop in Kansas. And people almost starving here in New York."

"Yes, things are growing just the same."

"Is there enough sunlight and air for everybody?" the leader asked.

"Surely."

"Then why is it that so many children need to play in crowded tenements and dark streets?"

"We don't have enough playgrounds."

"There isn't enough money for playgrounds."

"Sure there is! Didn't you read the other day about all the money that went into handsome official limousines that nobody needed and were much too expensive anyway? There was a lot in the paper about that new piece of graft. My father was angry. Times are bad enough without that!"

"Whose fault is it that there is so much graft in our city?" the leader asked.

"Everybody's fault. If more people voted right and cared there wouldn't be so much graft."

The leader: "The Jewish people celebrate Thanksgiving every year—Thanksgiving for deliverance from captivity in Egypt—but they do not merely say thanks for God's gifts. They beg his forgiveness for not being more worthy. Repentance is an important part of Thanksgiving for them. Suppose the Pilgrim Fathers had celebrated Thanksgiving so. What might they have been sorry for, if they had truly known themselves?"

The blackboard soon showed quite a list:

Ill treatment of the Indians
Not appreciating beauty
Superstition about witches
Falling asleep in church, though feeling righteous for attending long services
Being harsh to people

"Suppose, to complete our own Thanksgiving, we decide what things we should be sorry for."

The list was longer, including:

The way we treat Negroes
Public funds used for private gain
Being selfish with what we have

"I know what we can do for a play," came the eager proposal of a bright girl. "We can have two girls stand and talk together about there being no reason for Thanksgiving this year. Then in the rest of the play things can happen that make those girls change their minds."

That plan, as a general pattern, proved very acceptable.

"Let's get the grafter's limousine in. We could have somebody get hurt playing in the street—a grafter's limousine run over him. That would give us a chance to say if public money were spent honestly we would have more playgrounds."

The "grafter's limousine" had appealed to the imagination. Evidently it was destined to figure in the play.

"And could we have Gus (the church's Negro janitor) in it?" came an eager suggestion. "He's so nice and he would act well. We've got to have something about making things better for Negroes."

A number of the girls promised to give thought, before the next meeting, to the various possibilities.

*Member of the educational staff of The Madison Avenue Presbyterian Church, New York City.

Several manuscripts were brought and one proved very acceptable as the basis for the introduction of the play, and for most of the conversation after Scene I, which was decided upon as the "playground scene." The first scene needed much discussion and change. The group had plans, originally, for havoc wrought by the "grafter's limousine" which would have made the results more related to melodramatic movies than to any church chancel Thanksgiving play.

In the "Negro scene," submitted by one young author, some self-righteousness had to be deleted. The criticism offered by one of the group was readily accepted by the rest, that: "The white girl sounds as if she thought it was something special to play with the Negro girl. She ought to do it the way it should be, all at ease with each other."

The last scene was written by an ardent member of the intermediate department finance committee—the committee which plans and raises the benevolence budget. The leader raised the question whether the speeches in this scene were not a little "goody-goody," but the group was unanimous that "that's all right. That's the way a little girl would talk." The scene was put into the important place of the third scene because it dealt with a problem that "anyone can do something about *now and here*."

Various changes were made during the progress of the enterprise, in the conversation between scenes. "The woman who thinks it is all God's fault mustn't change her mind so fast; it has to be so that she changes her idea a little after each scene," commented one youthful critic.

The following is the text of the play as it was presented in the boys' and girls' Thanksgiving service. The deletions indicated in parentheses in the closing lines were made at the last rehearsal because the group felt, "It's too long and it sounds preachy. The juniors will be there and they wouldn't know what 'co-workers' means."

### Introduction

FIRST WOMAN: Here it is Thanksgiving time again, when people say thanks to God for all his good gifts. I have not noticed this year that God is good, and many of the people in my neighborhood have had only trouble. If there is a good God, he must have deserted us, or how can the world be in such a condition as it is now?

SECOND WOMAN: Oh, I don't think God has deserted us. It is the fault of people that things are not right.

FIRST WOMAN: But what have the people to do with it?

SECOND WOMAN: There are many children who do not have as much fresh air and sunlight as they should have to play in and be healthy, but surely that is not because God has not made enough fresh air and sunlight. Listen. You've read about the wheat crop in Kansas, haven't you? (FIRST WOMAN *nods.*) Many people here in New York are really starving unnecessarily. If, together, all of us in the United States had sense enough, we could get the wheat and other food distributed so that everybody had enough.

FIRST WOMAN: Hm-m-m-m. I don't know. I'm sure that God has left us and there's nothing to be done.

SECOND WOMAN: I'm positive you will change your mind. It is God's way to work through people, isn't it?

FIRST WOMAN: Look what has happened!

### Scene I

(MOTHER *and* VISITING NURSE, *leading child between them, enter.*)

MOTHER (*agitated*): My poor Mary! She has played in the street all her life. I used to be afraid she might get hurt, but I've not worried lately.

VISITING NURSE: It is only a bruise. Mary is not hurt badly. Just frightened! It is a wonder more children don't get hurt.

MOTHER: They tell me it was a big new limousine that hit her.

MARY: The boys on the street called "grafter's car, grafter's car!" I heard that. What did they mean?

NURSE: I suppose the boys have been reading in the paper that some of the public's money has gone into buying cars for officials and they knew, or thought they did, that the car that hit you was one of them.

MOTHER: I wonder if the time will ever come when some of the public's money that goes for graft now is spent for better housing and for playgrounds! If we want our children to have fresh air and sunlight, we have to send them into the streets. The houses are dark and there are no play grounds!

NURSE (*examining arm*): Your arm does not need attention, Mary. You were frightened, weren't you? We can be thankful your injury was not worse. So many children get hurt every year! My home is just around the corner. Come with me. I have a fine story book for you to read while you rest a while at home.

### *Dialogue between Scene I and Scene II*

FIRST WOMAN: My, wasn't that a shame! I'm sorry for the little girl!

SECOND WOMAN: Yes, that happened because there aren't enough playgrounds. You see, the child had to play in the street and so it was nearly killed by that handsome limousine. The money that was spent for that should have been spent on a playground, where children would be safe.

FIRST WOMAN: You are right!

SECOND WOMAN: You would not say, would you, that God does not give enough sunlight for everybody, and fresh air? People just have not learned to manage things so everybody gets his share!

FIRST WOMAN: How true your words are! About sunshine and fresh air, anyway. It is a pity there are so many thoughtless people in the world!

SECOND WOMAN: I wonder what things *I* am thoughtless about! Maybe there are people who believe God has forgotten them only because *I* have not been thoughtful enough!

FIRST WOMAN: I had not thought about that! I must hurry home now. My Helen is apt to play with children I don't want her to play with. Several Negro families have moved into the neighborhood, one into the house right there. Helen feels sorry for the little girl because some of the neighbors snub her.

*(Before the women leave, the attention of the two is arrested by a* NEGRO FATHER *appearing on the opposite side of the chancel, soon joined by his daughter and Helen.)*

### Scene II

*(Before a Negro home, presumably.)*

NEGRO FATHER (*shaking his head, looking troubled*): My Eva has been pretty lonely in this neighborhood. The white children have not let the Negro children play with them and Eva had not thought before that one's color made any difference. It has hit her pretty hard to learn it makes a big difference to some people. I am afraid she thinks it is a cruel world. The other day she said: "Daddy, I'm afraid God does not love us the same as other people. Why should I thank him on Thanksgiving Day?" What can I say to her?

(EVA *(Negro) and* HELEN *(white) come in together happily, arm in arm.)*

EVA: I had such a good time today, Daddy!

FATHER: That's nice. What did you do?

HELEN: We realized in our club that Eva and her cousins must be lonely in this neighborhood. So some of us came over today to ask them to play basketball with us. They are fine players.

EVA: It was the best fun!

HELEN: I stopped in because I'd like to see the picture the teacher at school told us Eva had made so well.

EVA: It is upstairs.

HELEN: I'm coming. Mr. Glover, may Eva stop at my house next week and see my hobby book?

FATHER: Surely.

*(Girls run along.)*

FATHER: It looks like Eva might be having a little help now to get over the idea that God has forgotten us. (*Exit* FATHER)

### *Dialogue between Scene II and Scene III*

FIRST WOMAN: Helen said she was going to play with Eva and I had not wanted her to. I see I was wrong.

SECOND WOMAN: What makes you say that?

FIRST WOMAN: I am seeing it was I, and not God, who kept one person at least from being happy.

### Scene III

LUCY: Come on, Anna, I have a dime. Let's buy some candy.

ANNA: Why spend your money on candy when you can spend it on something useful?

LUCY: Oh, well, I want to buy something to enjoy. My mother buys all my necessary articles.

ANNA: Why not wait until Sunday, if you are so anxious to spend it? You might enjoy doing that!

LUCY: Why wait till Sunday?

ANNA: Why not put it in the offering plate in the boys' and girls' service? There are a number of boys and girls in your Sunday school who can't give as much as usual because their fathers and

*(Continued on page 40)*

# "Increase" in Chicago

*By* Louis P. Jensen*

THEY told us that, in Chicago, three out of every five children are unreached by any church school!

Many things are said about Chicago. Most of them we ignore. But this fact stared us in the face long enough to make us answer. Accordingly, we began adding our own figures. The result of our study was expressed in the following letter to our pastors and superintendents:

For a number of years, you have heard repeated, over and over, the words, "Not quantity but quality!" This week we are beginning a campaign with you, the results of which we hope will make us see the wisdom of giving ourselves to "Quality *and* Quantity."

Recent surveys have shown us how inadequate is the outreach of the churches of our land. In Illinois, the total Sunday school enrolment of all churches includes only 40 per cent of the child population under 19 years. *Sixty per cent unreached!* Of the 4,500,000 in the Chicago area, our Baptist Sunday schools enrol 25,000. Is this our share? Surely, no matter what comparisons are made, if three out of every five children and youth of Chicago are unreached, Baptists have an opportunity.

What to do?

Let us join all Christian communions in a great "Increase" campaign this year. Our Baptist Directors' Conference agreed on "Increase" as one of our objectives for the year. The Publication Society has leaflets to help encourage our workers. The International Council's *Journal* will keep us informed and inspired.

Let us confer with our teachers, enlist all our workers, encourage home cooperation, inspire pupils to bring children, youth, adults to the schools of our churches. Large numbers await the invitation of our workers. Large numbers already enrolled need to be rechallenged. All need the regular teaching of the Word—the Master-Teacher's Word of Life."

This letter gave much of our reasoning for "Increase." We were sure that our local leaders needed the encouragement of a larger opportunity. Our schools were facing too much of the depression's lessening of morale. The scholars themselves needed an arousing on their own part in the spreading of the effectiveness of their school to other scholars.

We were not unmindful of the lack of the best leaders, the failure of many schools to "measure up" to the finest standards of work. We were confident, however, that good work was being done in most of the schools and that that good work ought to have the opportunity of functioning in many more lives than the statistics indicated. And we were sure that a new inspiration in "Increase" might lift the whole service, fellowship, spirit of our people.

The plan involved an intensive and continued cultivation of local leaders for simultaneous effort. Books, leaflets, and charts were suggested at every possible opportunity. Especially recommended was our International Council's bulletin, *How to Increase Sunday School Attendance* and the "Increase Goal Chart" with its emphasis on increasing the school's effective working capacity, regular attendance and membership. A weekly postal card report from each local superintendent gave us three figures: enrolment, attendance, and attendance on the corresponding Sunday of a year ago. On these figures, our office computed the percentage of attendance on the enrolment and the percentage of increase or decrease over the year-ago attendance. A weekly report brought the complete record of all the schools to all local superintendents and the postal card report for the next Sunday's record.

The campaign continued for eight weeks. During these weeks, seventy-seven churches (there were ninety-six in the Association) reported; twenty-three reported every week, seventeen missed. The grand averages for the total period record reports each week for 52 church schools with an attendance of 11,282, which is 75 per cent of the enrolment and a *general increase of 14 per cent* over the corresponding Sundays of the year before.

This numerical increase does not appear to us as *the* result. We have seldom had such continued cooperation and simultaneous activity among our many independent schools. "Contests" did not seem to enter the plan for many leaders. There was often a friendly thrust at the record of another school of like size and comparable community, but it was largely for the leaders' inspiration and for the scholars' cooperation in extending the service of the school to more pupils.

Many comments on the campaign's effectiveness have come. One superintendent wrote, "I like the report plan. It should arouse new interest and stimulate a new activity." Another wrote, "The reports are a real stimulus to us." His weekly record of advance over the year-ago record gave proof of some stimulus: an average increase of 36 per cent!

Again and again have come words of appreciation from pastors and superintendents for such a simultaneous effort and pleas for another cooperative advance. Accordingly, a second "Increase" campaign for ten weeks is under way and we are looking for even greater results.

A word (three words) of caution should be kept constantly in mind in any "Increase": (1) We must constantly seek quality of work done above any regard for numbers—surely above any emphasis on mere numerical increase. (2) Leadership development ought to be doubly emphasized before any attempt at increase in scholars—we worked for six years on training our workers before any campaign of increase was considered. (3) The organization, the equipment, the teaching staff must be ready for increase.

The framework must be sufficient for any contemplated enlarging or filling in with more pupils. As Munro writes in *The Church as a School:* "It is possible for a Sunday school which emphasizes and measures nothing else but its attendance thus to do much harm. While attendance may hold up or even increase year after year, indicating 'success,' the student body may actually be merely a procession maintained by vigorous attendance drives but leaving in its wake hosts of young people who are permanently lost to the church and indifferent to Christianity. Gathered into the ranks of this school by attendance pressure, only to find its actual teaching and program too weak and devitalized to challenge and hold them, they drop out as soon as the edge of the attendance pressure is dulled, and remain thereafter largely immune to the appeal of that or any other kind of a Sunday school." With this caution constantly in mind, we are persuaded that if we are to fulfil our obligations to the community in which we serve, we must take the best we have—always endeavoring to improve that best—and give it its widest opportunity to be of service to the largest number who may depend upon us for guidance, inspiration, development of the Christlike life.

*Director of Christian Education, Chicago Baptist Association, Chicago, Illinois.

# Creative Dramatics

*By* Nancy Longenecker*

THE beautiful campus of a large middle-western university was a most excellent background for a conference of over two hundred Girl Reserves this last summer. These high school girls were a very carefully chosen group from six states and were a true example of the potential leaders of another generation.

The conference was built upon discussion and workshop periods. The first hour of discussion gave the girls an opportunity to learn about the present-day world situations—economically, religiously, and internationally. How could these new facts, presented by specialists in these various fields, become more real to the girls? One answer was, to create a dramatic presentation out of the materials they learned and thus make these problems visible.

It is one thing to produce a formal play with the performance as a goal; it is another to use the educational method and dramatize material already chosen; but it is quite another to create the material from the group mind and then present it without lines and without much rehearsal. This is creative dramatics. And that is what was done.

On the first day, the discussion groups gave the girls a great flow of new ideas so that when the workshop period followed, the group was extremely ready with suggestions. We were to develop a worship service for that evening and the problem of choosing a suitable theme came first. The leader had in mind the theme "The Sacraments of Common Life," but it did not appeal to the group. After many ideas had come forth, one girl said, "Seeing Things in a New light." That was it! Very clear, very well stated and exactly what was evolving in the minds of the girls. But seeing things or seeing life in a new light was too broad. We must define a little more closely. Three conditions of life which demanded re-thinking were chosen. These were our economic conditions, our religious thinking, and our social attitudes.

The group separated into three classes, one for music, one for rhythm, and one for those who could write and suggest action. We labored for almost two hours sending liaison messengers to discover what each group was thinking and how the materials might all be correlated. The rhythm group would interpret by movement, the reading group would interpret by words, and the music would emotionalize the various phases of the presentation.

The following service was evolved:

Piano: "Warsaw"—A Polish Melody
Opening Sentences *(read antiphonally by two girls)*
Chorus: Out of our suffering, out of our sadness,
Father, our voices rise up to thee.
Weary our hearts are, not to have gladness;
Wretched our souls are, not to be free.
Long have we praised thee with lamentation,
Crowned as with thorns, how long is the way!
Grant us thy comfort, thy consolation,
Hands to thee lifted, thus do we pray!
Prologue *(Reading Chorus):*
Life and living
Man and nature
Earth, sun, stars,
God!
Man knows man
Common purpose
Conviction, conviction, conviction!
Forging onward, moving, moving,
Swinging rhythm!
Life, life, life!
The Rhythm Group Interpretation
Religious Problem *(Reading Chorus):*
Superstition, awe, and wonder,
Gods of the sky,
Gods of the earth,
Gods of the mind,
Superstition, awe and wonder!
Prejudice, fear,
Revenge, intolerance,
Conflict—barriers,
Misunderstanding!
Prejudice, prejudice, prejudice!
Love thy neighbor as thyself—
Tradition, tradition, tradition!
Love thy neighbor as thyself.
Intolerance, intolerance, intolerance!
Love thy neighbor as thyself.
The Rhythm Group Interpretation
Race Problem *(Reading Chorus):*
Power, greed, hate!
Growth, freedom, life!
Power, greed, hate,
Growth, freedom, life!
Fear, conflict, war,
Growth, freedom, life!
Fear, conflict, war,
Growth, freedom, life!
Darkness! Light!
Darkness! Light!
The Rhythm Group Interpretation
Social Problem *(Reading Chorus):*
Man against man
Class distinction
Clash, clash, clash!
Man against man
Class distinction
Clash, clash, clash!
Grind, crush, move
Grind, crush, move
Steel, turn, drive
Steel, turn, drive
Conform, conform, conform
Beat, pound
Beat, pound
Beat! Beat! Beat! Pound!
The Rhythm Group Interpretation
Closing *(Reading Chorus):* "Seek and ye shall find!"
Music: "Send Out Thy Light," Gounod
Girl Reserve Litany *(read by one girl with group response)*
Quiet Meditation
Closing Prayer

This service was built under difficulty but with the result of strength and lift and the girls had created it. During the music of the Polish Melody all groups entered the auditorium, the reading chorus standing on either side of the auditorium. Some times the words were read in unison and sometimes antiphonally as they interpreted the meaning which the rhythm group gave.

Later in the week, the problem of unemployment was brought for the first time to some of these girls. Many were too young to have worked and many of them had come from families unaffected directly by the situation. For the most part they were not aware of the fact that

*Director of Fine Arts in Religion, Chicago Training School, Chicago, Illinois.

positions were not in the offing, and assumed that all that was needed to get one was either a good business or college course. Here again they were seeing life in a new light. How could this be expressed effectively? Let them create and act a drama out of the material they were receiving. This was readily done.

Two young women sat at the desk of an employment agency, one the examining clerk, the other the secretary. A bit of discussion, then the doors opened to a long line of girls who were waiting to make applications for jobs. One by one they came, sitting at the desk, each telling of her preparation, her ambitions, her experience, and sometimes of her financial condition—then asking for the work for which she was prepared. When no place was offered, she often was willing to consider housemaid's work or any labor whatever that might mean employment. All places were very scarce, and when a possible place was suggested, usually many others had filed an application for similar positions. Even highly trained and widely experienced workers were not accepted. The office hours were short, the doors closed on a growing waiting line. A few short revealing lines between the agent and the secretary made us know that it was almost useless to go to any agency and that something must be done about it. Incidentally they remarked that a lecture by an eminent authority was to be given that evening and how they wished all of these girls might hear her. The secretary said, "I gave each girl a ticket as she left so some of them may go and if we can educate them to the real facts, they may do something to change the present economic system." They closed the office and the lecturer appeared upon the stage. She was the real speaker for the occasion and the dramatic prologue gave the proper receptivity for what she had to say. This was simple, but very strong, and the girls created the lines and action with little direction.

Another service was built upon the theme of "Freedom" since the Fourth of July was during the conference time. The first scene was a group of signers of the Declaration of Independence. They discussed the need of this action, the seriousness of the new adventure, and, finally, with great dignity they signed the document. The scene changed. The signers of the Declaration of Independence were now seated in the audience and by their silent presence they suggested the continuation of the spirit of freedom within this generation. Over a century and a half had passed and a people were now discussing their lack of freedom. "Ignorance, poverty, and war still hold us in slavery." Again the rhythm group interpreted these situations in a significant way and three different girls set forth the problems described by her own lines. In a bit of pageant form two interpreters gave the prologue, interlude, and epilogue for the episodes and the entire audience at the close arose singing the Negro National Anthem. This dramatization was stirring and fresh in its appeal and was developed in a day's activity.

One cannot explain the difference between directing a formal drama and directing a group in the development of this creative form. The part of a leader is often difficult. The desire to suggest must need be suppressed when ideas come slowly from the group. Give them time. It takes patience to swing from one idea to another and another until all sides of the question are seen from the girls' viewpoints. Then to come to a common consent of the group under this freedom gives a feeling not unlike the rhythm of a song as one recalls the experience.

*Photo, E. G. Hoff*

## Autumn Altars

*ON ROCKY knolls the ferns have lit*
*The candles of their trust;*
*The goldenrod has brought again*
*Brave beauty from the dust.*

*The hills have fired their altars high*
*With sunset's crimson flame,*
*And winds across the vales intone*
*A loved and holy name.*

*The sumac's little altar gleams*
*By toiling roads of day,*
*And in the dusk the gardens have*
*The mood of those who pray.*

*The altars of the autumn lift*
*Their beauty everywhere*
*That men may know the peace of God*
*And in his worship share!*

—Arthur Wallace Peach.

From *The Epworth Herald.*

# For the Love of the Work

THE work of Christian education has always rested chiefly upon the shoulders of voluntary workers. The volume of devoted and effective service thus poured into the Kingdom enterprise is incalculable. Following are brief stories of some of this service. We invite *Journal* readers to send in similar items.

### When Handicaps Disappear

When legs, arms, or backs are crippled, many are prone to sit and let the world pass by; not so with Rex White. Rex was seriously injured during his college days, but he did not go home to sit in his chair with idle hands and mind. He felt that he must do something worth while. Soon he was made secretary of the Starke County (Indiana) Council of Religious Education. Since that time he has been busy planning and helping to carry out a program of religious education for his county. His life not only radiates intelligence sufficient to spur others into activity, but also great spiritual values. County council workers have said, "Rex's inspiration carries us on." All county council meetings are held in his home where he has a real workshop for planning council activities. Children's work programs, young people's conferences, conventions, and activities for adults have come out of his workshop to meet the needs of church groups. In order to keep abreast with the program in religious education Rex keeps at hand the best and latest material in religious activities. But this ambitious young man has not been content to confine his interest to one county, and so has widened his interest and services to a block of counties. He has challenged workers in these counties to better methods of work and more financial support for the promotion of council plans and programs.

Needless to say, this young man's fine work cannot be fully described without mentioning his devoted mother who so willingly takes numberless steps to place in his hands the materials for his work.

Although Rex is crippled in body and in hand, he is urged forward by a keen mind and a desire to serve his fellowmen. His devotion to and enthusiasm for the cause of Christian work make one forget his personal handicaps. One cannot but feel the power of his life for the welfare of others.

—Nellie C. Young,
*Director of Children's Work,*
*Indiana Council of Religious Education.*

### From Kentucky

When the financial depression of the business world was felt in the church, cutting of forces began. Gradually one by one the field force of the department of religious education in the Synod of Kentucky was reduced until only the director remained. This cutting might have been disastrous to the work had it not been for the splendid work of volunteer workers. In our time of need God provided those who could and would fill the gaps.

In Louisville there is to be found a man and his wife who have religious education as an avocational interest. They have attended conferences and conventions and have had much practical experience in religious education. The man knows general organization and the wife has specialized in children's work. A year and a half ago they offered their services in small churches for the Synod's department of religious education. Since that time they have been rendering a fine service. In several cases they have worked in churches from three to six months—supervising departments, holding conferences, teaching, and leading discussions at workers' conferences. They have helped in planning and setting up leadership training classes, and then have called in the director of the Synod. When they feel that they have made a definite contribution, they go to another church, and, if asked, will help wherever there seems to be a need. They have been able to accomplish many things which a field worker, in a brief visit, could never do.

At one time an employed field worker supervised the work of religious education in the small home mission churches in the mountains of southeastern Kentucky. One phase of the work which had been most fruitful in the past was the conducting of vacation church schools. However, without the help of a field worker it would be impossible to hold schools in many of these churches, and there was no money to employ a worker. The director of religious education of the Synod made an appeal to a trained worker who at the time was not employed in full-time work. Willingly this worker went back into the mountains during the disagreeable weather of February and March and conducted three vacation church schools, without receiving any remuneration. Several hundred boys and girls from the coves and hollows of the Kentucky mountains attended these schools and received much training and enrichment from them.

In the city of Lexington there is a new little Presbyterian church. One unit of the new church has been completed, and this church would have a full-time pastor if the financial depression had not struck just as it was seeking one. The present condition demands that the church struggle along with visiting ministers who fill the pulpit each Sunday. The work has progressed wonderfully, handicapped though it is, without a regular pastor because of the help of a young woman. This young woman is a graduate of a training school and has held several church positions. For the past year she has not had a position and with a very fine spirit has given almost all of her time to the work of this church. The church school, young people, and women are well organized and are doing a worth-while work. Delegates have been sent to a young people's summer conference, a vacation church school has been conducted, and every department of the work is going forward under the supervision of this worker who is so freely giving her time and energy.

—Fannie Summers Tarlton,
*Director of Religious Education,*
*Synod of Kentucky, Presbyterian Church in the U. S.*

# Weekday Religious Education On Released Time

By Mary Dabney Davis*

THE general attitude of the churches and religious organizations interested in weekday classes for religious instruction is that religion should be considered an essential element in the child's school experience. Present social adjustments required of everyone throughout the country bring up with renewed emphasis such questions as "How can youth be guided most effectively in the control of conduct?" and "What is religion's responsibility in establishing ideals of ethical behavior?"

In answer to the first question there is a rather general agreement which does not necessarily involve religious teaching. One should begin in early childhood to establish acceptable social habits and avoid uneconomical changes in behavior controls during adolescence. School curricula in the social studies for the elementary grades should be based upon understandings of human relationships, or, as Dr. Freeman says, "The task of the public school is to show the child that society is founded on cooperation and to give him practice in cooperation which will fit him to take his part in society."[1]

But answers to the second question carry the program into the field of religious instruction and outside the domain of the public schools. This is the responsibility of the churches and other religious organizations. Yet studies show how little contact youth now has with religion. Case studies in an investigation by Dr. Hartshorne showed that outside of school hours but one hour in sixty-four of a child's time was given to some activity connected with religion. No time was spent in personal devotions nor did any of the homes have family worship. An estimate made for the year 1926 by Dr. Mayer gave 60 per cent of the 5- to 17-year-old population as not reached by the Sunday schools. To assume their full responsibility the churches express the need for more time in which to give young people a ground work in religious doctrine and practice, and for an opportunity to reach a larger proportion of the boys and girls in a community than attend the Sunday schools.

Weekday church schools have been a means for working towards this goal. Some of the classes have been held outside of school hours. For others the churches have solicited boards of education to release pupils from the public schools for instruction under the guidance of church representatives. The first of the classes in religious education on released school time were organized in Gary, Indiana, in 1913. Since then at least 367 public school systems have cooperated in the program. These classes of religious education conducted on released or dismissed school time have been defined as an essential part of the educational program of the churches, carried on under the direction of a local church or the churches of a community associated together in a council of religious education; as a program distinct from other types of church schools; as a program financed directly by the churches; as having no organic relationship with the public school, but working in full cooperation with it; as conducted either on released or dismissed time from the public schools rather than on the free time of the pupils after suitable arrangements have been made with the public school officials; as non-compulsory in the sense that public school education is compulsory.

Since it has not been known just how generally this plan of weekday religious instruction on released school time has been accepted, the Office of Education solicited the cooperation of superintendents of schools in making a study. The survey focuses attention upon the organization and administration of the classes and attempts no evaluation of the curricula followed nor of the effect of the classes in guiding conduct control. Such evaluation is doubtless desired by those interested in the future success of the classes. The information contributed by the superintendents of schools for the study has been summarized under the following headings:

How general is the practice of releasing pupils from school to attend classes of religious education?
How long have school systems been cooperating in these programs?
How are the classes organized and administered?
From what grades are the pupils released?
What proportion of the schools within a city cooperate in the program?
Where are the classes conducted?
How much time is allowed for classes?
In what ways do the public schools participate?
How many children attend?
What programs are provided for pupils not electing religious instruction?

Two-thirds of the superintendents of schools of cities and towns having populations of two thousand five hundred or more replied to an inquiry. Of these approximately 11 per cent reported the release of pupils for weekday religious education, and 7 per cent reported that such programs had been conducted but were now discontinued. Neither geographical location of the cities in the United States nor the population size of the cities seem to have any appreciable effect upon the presence of the weekday religious instruction classes. The program was reported by cities in 35 states and by approximately the same proportion of cities in each of the population size groups. Several superintendents of schools reported that though their schools did not cooperate with the churches by releasing the pupils during the school year they did make some adjustment whereby credit courses in Bible were given in the high school or some especial program in character education was provided.

There are three general types of administration under which the weekday church schools are conducted:

1. Individual churches assume responsibility for their

*United States Office of Education.

[1]Freeman, Frank N. "Character Education from the Point of View of Psychology." Official Report, Department of Superintendent, National Education Association, Washington, D. C., 1932.

own parishioners and develop their own policies and programs independent of any other church organization.

2. A group of churches appoints an advisory council through which problems of the individual churches may be cleared and which gives the group of churches a certain strength of mutual support.

3. Churches of different denominations form a council which frequently acts through a secretary or a director.

This cooperative, interdenominational type of organization is the most popular form of administration for the weekday classes in religious education. In some instances individual churches within the same city conduct their own program while others cooperate in forming a council. The value of the "council" form of administration was described by Superintendent Weet, of Rochester, as an aid in solving the current social problem of tolerance towards different religions. "The vital need of religious instruction for our children under present-day conditions and the equally vital need of doing anything that will at least increase a spirit of tolerance along denominational lines are such as to merit a test case."

In releasing pupils from school it is natural that the boards of education and the superintendents of schools should ask assurance from the churches that the character of the work in religious education classes should be on a level of excellence with that of the public schools. Upon such assurance rests the justification for transferring pupils from the public schools for the time needed for religious instruction. Such assurance seems to be based upon the training of the teachers, the scope of instruction given to the pupils, the graded organization of the classes, and the number of pupils enrolled in the classes.

Time schedules are sometimes made cooperatively between the school building principals and those in charge of the center in which the religious education classes are conducted. Such schedules conserve both the time of the pupils in transferring from the schools to the church or religious education center, and the amount of time the pupils are released from the school. In some instances the classes are conducted the first thing in the morning and begin before the regular hours for opening school. In other cases the classes come before the noon hour, or at the end of the school day. In these instances the program frequently uses both school time and the child's free time. Classes vary in length according to the age of the children and among the cities. The customary length of the class period is from forty to sixty minutes. The churches in most cases assume responsibility for the behavior and the attendance of the children as soon as they leave the school buildings.

The intermediate grades, three to six, are those most frequently included in the religious education program. In many of the small cities there seems to be a tendency to have the religious education program continue from the grades on through the high school. The proportion of grade pupils who enrol in the classes for religious instruction varies greatly with the size of the city. The smaller the city, the larger is the proportion of the classes enrolling. How much this is due to the influence of public opinion and of custom is not known. In cities having populations of 100,000 and more but 23 per cent of the grade pupils attend religious education classes. This proportion increases in the groups of cities having smaller sized populations until in the group having 2500 to 10,000 populations 72 per cent of the grade pupils attend the classes of religious instruction.

The question has been asked whether pupils continue the classes of religious education from year to year. From the reports received it was impossible to construct an accurate picture of continuous attendance. However, the annual report of the Oak Park and River Forest Council of Religious Education stated that 62 per cent of 300 elementary grade children entering high school classes in 1932 had been previously enrolled for religious instruction in from eight to ten semesters. This indicates that the majority of children in these schools of religious education had attended from four to five consecutive years prior to high school entrance.

Not all the school buildings within the city school systems cooperate in the program for religious education. The proportion of buildings reported varies from 6 to 100 per cent. These reports, however, indicate current practice and should not be interpreted as measures of the interest or effort of either the schools or the organizations responsible for the religious education classes. From several of the cities reports were given of financial limitations or of lack of suitable housing as the cause for cooperation from but a part of the school buildings in the religious education program.

Details of the survey with a list of the cities reporting cooperation in the program are given in Pamphlet No. 36 of the United States Office of Education. This may be obtained from the Government Printing Office in Washington, D. C. It includes quotations from the inquiry replies and from reports issued by some of the councils of religious education. These quotations contribute points of view on the organization and administration of the religious education programs.

State laws relating to the release of pupils from public schools for religious instruction are quoted in a companion publication by Dr. Keesecker, specialist in school legislation of the United States Office of Education. This is Pamphlet No. 39. The statements of law are grouped according to the legislative provisions, judicial decisions, and opinions of attorneys-general found in each state.

## A Significant Communication

A *Journal* subscriber, pastor of a church in South Dakota, recently warmed the hearts of the editors by writing the following letter:

"Although I had been a regular and much benefited subscriber to the *International Journal* for some years, I felt, as we got two years into this depression plus terrible South Dakota drought and grasshoppers, that I could not afford to take it longer, so I stopped.

"Now we are in the fourth year of cumulative drought and grasshoppers with the depression striking us harder than ever before, and we thought that impossible. But I have decided that I cannot longer be without the *Journal* and its ideas and inspiration lest we shall get into a drought and depression in our church school that will be an irreparable loss.

"So please send me a year's subscription and bill me for the same. I shall cut down on the food for the body in favor of more food for the soul."

# What Are the Facts?

*Does Moderate Drinking Promote Longevity?*

IN speaking of the book, *Alcohol and Man,* Richard Clarke Cabot, M.D., Professor of Social Ethics at Harvard University since 1920, observes that a large number of the conclusions reached served to substantiate those reached prior to 1915. However, one of the conclusions which he feels is not so familiar is that moderate drinking does not promote longevity. The well known statements of Raymond Pearl that drinking does promote longevity are contradicted not only in this book but by almost all actuaries and responsible statisticians.

In his chapter on "Longevity and Mortality as Affected by the Use of Alcohol," in this book, Dr. Arthur Hunter, Vice-President and Chief Actuary of the New York Life Insurance Company gives some interesting facts. He indicates that the principal sources of information concerning the effect of alcohol on mortality are the records of life insurance companies. Thereupon, he proceeds to give a number of illustrations from studies made by various well known and reliable life insurance agencies, which prove rather conclusively that the much quoted statement that moderate drinking lengthens the span of life is far from true. Let us see what conclusions were reached in several of these studies.

A report read in 1913 to the Association of Life Insurance Medical Directors indicated that for the period from 1900 to 1912 the statistics of the Security Mutual Life Insurance Company showed 48% higher mortality among non-abstainers than among abstainers.

Based on the answers given in the applications for life insurance, the experience of the New England Life Insurance Company for the sixty-one year period from 1844 to 1905 is similar. Compared with a standard table of mortality, the following was found to be true:

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY EXPERIENCE FROM 1844 TO 1905

| | *Relative Mortality* | *Proportion to 100 Deaths in Most Favorable Group* |
|---|---|---|
| Total abstainers | 59% | 100 |
| Rare users | 72% | 122 |
| Temperate users | 84% | 142 |
| Moderate users | 125% | 212 |

From the United Kingdom comes a further substantiation of the fact that the mortality rate is higher among non-abstainers than it is in the general section. The following chart, given by Dr. Hunter on page 332 in his chapter, pictures this clearly.

UNITED KINGDOM TEMPERANCE AND GENERAL PROVIDENT INSTITUTION

| *Years* | *Actual Deaths* | *Relative Mortality* | *Proportion to 100 Deaths in Most Favorable Group* |
|---|---|---|---|
| **TEMPERANCE SECTION** | | | |
| 1921-1923 | 1433 | 53% | 104 |
| 1924-1926 | 1438 | 51% | 100 |
| 1927-1929 | 1608 | 54% | 106 |
| **GENERAL SECTION** | | | |
| 1921-1923 | 1243 | 72% | 141 |
| 1924-1926 | 1196 | 68% | 133 |
| 1927-1929 | 1145 | 62% | 122 |

# Councils and the Fellowship

LEADERS of councils of religious education have asked for suggestions as to how the Fellowship of Christian Workers can best be related to the work of their organizations. A description of the Fellowship was included in the September *Journal* and the October issue carried some suggestions for the Fellowship and local churches. The suggestions which follow will supplement the previous articles.

A council of churches or religious education should look upon the Fellowship as:

1. An added stimulus to the work of the council because the purposes of the Fellowship are major purposes of councils. One of the most important functions of councils is to aid in improving the leadership of their constituent churches.
2. An added opportunity to aid individuals and groups in achieving higher standards of leadership.
3. An added channel through which to work in reaching local churches and individuals.

WHAT THE COUNCIL CAN DO FOR THE FELLOWSHIP

1. The council may appoint specialists to guide applicants for membership in the Fellowship in building their programs of service and growth. For example, a specialist in children's work may be appointed to aid applicants who work with children.
2. The council may appoint one or more persons to be responsible for promoting and guiding the Fellowship in the council territory. Such a person might be called, "Superintendent of the Fellowship."
3. The council may arrange for special programs for Fellowship members in connection with institutes and conventions. A simple suggestion is to have a banquet for Fellowship members.
4. The council may provide training opportunities beyond those already available.
5. The council may provide special opportunities when Fellowship members can come together for worship; other opportunities can be provided for social activities.
6. The council may make available to Fellowship members such source materials as will be most helpful in the plans for individual growth and local church activities. The use of the loan libraries which some councils have may be greatly stimulated by the Fellowship.
7. The council may make such provision that Fellowship members automatically will become advisory or affiliated members of the council.

WHAT THE FELLOWSHIP MAY DO FOR THE COUNCIL

1. Fellowship members and groups can promote the various council enterprises, such as conferences, conventions, institutes, and leadership training schools.
2. Fellowship members and groups may serve as another channel to local churches and groups. A council leader can feel assured that in members of the Fellowship he has an attitude of support for worthy suggestions to the constituent units of the council.
3. The Fellowship can discover the persons who really are interested in service and growth. That is, the nature of the Fellowship is such that it will "screen out" from all the workers in the churches those who are interested in the purposes of the Fellowship.
4. Members of the Fellowship can submit to the council constructive suggestions for improving its program.

# The Christian Mission in the World Today

*The Youth Emphasis for This Year*

THE youth leaders of the Christian agencies have joined their forces in a nation-wide emphasis on the Christian mission for this next year. This action seemed advisable in light of the interest aroused by the Laymen's Missionary Inquiry, and it seemed imperative in view of the present moral and spiritual condition in our world today.

There are three types of activities which are being urged as a part of this emphasis. They are briefly described here:

1. Coaching Conferences for Leaders of Youth

The committee in charge is planning on a series of coaching conferences for adult and youth leaders of young people in the various states. These conferences will be two days in length, with attention given the first day to missionary education, and the second, to general problems in young people's work. Plans are now being made for one thousand of these conferences. Should the reader be interested in attending one of these conferences, or in setting one up in his local community, he should communicate with Roy A. Burkhart, secretary of the Special Committee on Emphases, 203 North Wabash Avenue, Chicago. A source pamphlet, *Youth Seeks the Truth About the Christian Mission in the World Today,* has been prepared to help those who wish to set up such conferences, and may be secured from the International Council of Religious Education for 10c per copy. Regular trade discounts are given for quantity orders.

2. Conferences for Young People

There will be a number of state-wide, area, and county youth conferences held in connection with the emphasis. Addresses and worship services may be built around the general theme, and various phases of the field of the emphasis may be selected for the discussion groups. One conference has decided on these for their groups:

a. Helping persons live the Christian life
b. Making the church more Christlike
c. Making the home more Christlike
d. Reaching other young people in the community
e. Dealing with the unchristian zones in the community
f. Dealing with the unchristian zones in the nation
g. Carrying the Christian message to other nations.

The source pamphlet mentioned above, will be helpful in planning these conferences also.

3. Activities in the Local Church

The test, of course, of any emphasis, lies in what happens in the local church. So, a variety of activities are being planned for the local church. The source pamphlet has a large number of suggestions which will be of help to the local church worker.

Leaders are urged to make their plans at once, and thus get their young people into this larger fellowship of Christian youth.

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***Copies of the pamphlet, "Youth Seeks the Truth About the Christian Mission in the World Today," are now available at ten cents per copy, cash with order, from the International Council of Religious Education.***

# The Workers' Conference

LEADERS who plan for this meeting of the workers of the church school will see that Thanksgiving looms up ahead and that Christmas is just around the next bend in the road. They will be a month or two on the journey of the active work of the year. Some things they launched with high hopes will not be going so well, while others will be succeeding beyond the expectations of those who opposed them in the first place. Some of the older features will be going along smoothly, while others will be creaking in the joints and causing worry. That new teacher from whom so much was expected may have succumbed to bridge or the measles, and so the need of a long term rather than a "catch-as-catch-can" leadership education policy will be revealed—once more. At any rate, this is a good time to catch one's breath early in the run and to take account of one's directions and of progress.

The following program is proposed for those who want to make major use of the materials in this issue of the *Journal*, as many do.

1. Devotions.

Use could be made at this point of the materials in these articles:

Dahl, "Aims of Spiritual Living"
"For the Love of the Work"

2. What Sort of an Educational Program Have We?

At this point reports could be presented of assignments made on the following articles:

Shackford, "When Is a Sermon Educational?"
"A Certain Church Re-Thinks Its Program"

In reviewing and reporting on these, the program of the home church and school should be kept in mind. It would be well to list the points of each on the board and then ask the group to tell the extent to which the ideas in it are being carried out in the local school. For example, the one by Dr. Shackford could be assigned to the pastor himself! Being "a good scout," as any pastor who meets regularly with his teachers is almost bound to be, he will not object to analyzing his own sermons in the light of the points in the article.

3. What About Thanksgiving?

The following will help at this point:

Boman, "A Children's Thanksgiving Service"
Niebuhr, "Thanksgiving for Our Time"

Plans will need to be made no later than this meeting for special features that will utilize the Thanksgiving season for developing Christian persons.

4. And Now—Christmas!

The following are put in this number for just this point in the discussion:

Bro, "Christmas Values"
Rex, "The Coming of the Christ-Child"

5. Other Matters—Also Important.

The articles by Mr. Jensen and Dr. Davis will cause each person to ask, "What is our community doing to reach more people with a better program?"

Miss Longenecker's article will awaken an enthusiasm in many—if given a chance.

The worship services are being used in a multitude of churches. Why not in ours, or, if used, with more intelligent planning on our own part?

What are our plans for Father and Son events?

What do we do to make the film estimates known in our church and community?

LEROLLE

"ARRIVAL OF THE SHEPHERDS"

# The Coming of the Christ-Child

## *A Dramatic Service of Worship for Christmas*

*By* RUTH IRWIN REX*

### Introduction

"The Coming of the Christ-Child" presents the Christmas story in a three-fold way. The story is read from the Gospels, it is sung by the Choir and Angels, and it is acted by the children. Simplicity, spontaneity, and reverence are the keynotes of the service. It is not intended to be a finished dramatic production for the entertainment of an audience, but a dramatized service of worship in which all take part. Such a service is possible because of the universal appeal of Christmas. Christmas is for all of us, young and old.

Christmas should bring to each one a desire to share. The bringing of gifts offers a means of expression for this desire. In order that this part of the service may have its full spiritual value, complete announcements with regard to it should be made previous to the day of the service, so that young and old may know what to bring, and what disposition is to be made of their gifts.

Above all, Christmas should bring us each year, the ever-new miracle of the rebirth of the Christ-child in our hearts. Hence the climax of the service is reached in:

"What can I give Him?
Give my heart."
(From Solo by one of the Children)

and:

"O come to my heart, Lord Jesus,
There is room in my heart for thee."
(From "Thou Didst Leave Thy Throne.")

### Cast

READER
CHOIR
ANGELS: Girls between 16 and 21. The number will depend somewhat on the local church. Sixteen is a good number.
CHILDREN OF THE PARISH
MARY
JOSEPH
THREE SHEPHERDS
SHEPHERD BOY
THREE WISE MEN
THREE ATTENDANTS

### Order of Service

ORGAN PRELUDE

*(While the prelude is being played, two acolytes, bearing lighted tapers, proceed down the central aisle, light the candles on the altar, and the candles in the windows. While the candles are being lighted, the lights in the body of the church should be extinguished.)*

PROCESSIONAL HYMN (CHOIR AND CONGREGATION):

Angels, from the realms of glory,
Wing your flight o'er all the earth;
Ye, who sang creation's story,
Now proclaim Messiah's birth:
Come and worship, come and worship,
Worship Christ, the new-born King.

Shepherds, in the field abiding,
Watching o'er your flocks by night,
God with man is now residing,
Yonder shines the infant light:
Come and worship, come and worship,
Worship Christ, the new-born King.

Sages, leave your contemplations,
Brighter visions beam afar;
Seek the great Desire of nations,
Ye have seen his natal star:
Come and worship, come and worship,
Worship Christ, the new-born King.

READER: The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, "Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women." And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, "Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." And Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word." And the angel departed from her.

And Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost; and she spake out with a loud voice, and said, "Blessed art thou among women, and blessed is the fruit of thy womb." And Mary said:

CHOIR: "The Magnificat." Any musical setting may be used. Good ones may be found in *The Chant and Service Book*, Hutchins, or in *The New Hymnal*, Protestant Episcopal Church.

My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior.
For he hath regarded the lowliness of his handmaiden.
For behold from henceforth all generations shall call me blessed.
For he that is mighty hath magnified me and holy is his Name.
And his mercy is on them that fear him throughout all generations.
He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seats and hath exalted the humble and meek.
He hath filled the hungry with good things and the rich he hath sent empty away.
He remembering his mercy hath holpen his servant Israel as he promised to our forefather, Abraham, and his seed forever.

READER: And Mary abode with her about three months, and returned to her own house. Now Elisabeth's full time came, that she should be delivered; and she brought forth a son. And her neighbors and cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias after the name of his father. And his mother answered and said, "Not so; but he shall be called John." And they said unto her, "There is none of thy kindred that is called by this name." And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, "His name is John." And they marvelled all. And his mouth was opened immediately, and his tongue was loosed, and he spake, and praised God. And he was filled with the Holy Ghost, and prophesied, saying,

CHOIR: "Benedictus" (See note on "Magnificat" for setting.)

Blessed be the Lord God of Israel for he hath visited and redeemed his people;
And hath raised up a mighty salvation for us in the house of his servant David;
As he spake by the mouth of his holy Prophets which have been since the world began;
That we should be saved from our enemies and from the hand of all that hate us.
To perform the mercy promised to our forefathers and to remember his holy covenant.

*Wethersfield, Connecticut. Author of *We Worship*, published by The Century Co.

To perform the oath that he sware to our forefather Abraham that he would give us;
That we being delivered out of the hand of our enemies might serve him without fear;
In holiness and righteousness before him all the days of our life.
And thou, child, shalt be called the prophet of the Highest for thou shalt go before the face of the Lord to prepare his ways;
To give knowledge of salvation unto his people for the remission of their sins,
Through the tender mercy of our God whereby the day-spring from on high hath visited us;
To give light to them that sit in darkness and in the shadow of death and to guide their feet into the way of peace.

(CHOIR *sits.)*

READER: And it came to pass in those days that there went out a decree from Caesar Augustus, that all the world should be taxed. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David): to be taxed, with Mary, his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

ANGELS *(from behind closed doors, either to right or left of chancel):*

Glory, glory, glory, to God,
Glory to God in the highest,
Glory, glory, glory to God,
Glory to God in the highest,
And on earth peace, and on earth peace,
Goodwill towards men, goodwill towards men.†

CHOIR: *(standing):* "Hark! the Herald Angels Sing" *(stanzas 1 and 2)*

*(As the* CHOIR *begins to sing, the* ANGELS *enter, two by two, from a door to the right, or left, of the chancel. The first two,* A *and* A1, *come to the foot of the chancel steps at center and bow, turn back to back, and then move to positions at right and left of chancel steps.* B *and* B1 *follow, taking positions back of* A *and* A1, *and so on until* D *and* D1 *are in place.* E *and* E1 *take places beside* A *and* A1 *respectively,* F *and* F1 *beside* B *and* B1, *et cetera, thus making a double row of angels on each side of the chancel steps facing the center.)*

READER: And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

CHOIR AND ANGELS (ANGELS *sing refrain only):* "The First Noel the Angel Did Say" *(stanzas 1, 2, and 4)*

*(As the* CHOIR *begins to sing, an acolyte removes the screen that stands in front of* MARY *and* JOSEPH *and the manger; the chancel light, or other light, that is to illuminate the manger scene is turned on; and the Star is lighted.* THREE SHEPHERDS *and a* SHEPHERD BOY *come down the central aisle. When they reach the chancel steps, they kneel in bewildered awe. The* SHEPHERD BOY *places a lamb near the manger. When the carol is finished, the* SHEPHERDS *and* SHEPHERD BOY *return to their places.* [NOTE: *a study of Lerolle's "Arrival of the Shepherds," reproduced herewith, will help suggest an artistic grouping of the* SHEPHERDS.]*)*

READER: Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, "Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship." And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

SOLO, CHOIR AND ANGELS: "We Three Kings of Orient Are" *(The* CHOIR *and* ANGELS *sing the first stanza and refrain, a* SOLOIST *sings each of the remaining three stanzas—preferably from the rear of the room—and the* CHOIR *and* ANGELS *sing only the refrains between the solos. As the* SOLO *begins with the second stanza, the* FIRST WISE MAN, *followed by an* ATTENDANT, *bearing a crown of gold, walks majestically down the central aisle. His entrance should be so timed that he arrives at the chancel steps when the* CHOIR *and* ANGELS *begin the refrain. By the time the refrain is finished, he should have made an Oriental bow, presented his gift, and stepped to one side. As the* SOLOIST *begins the third stanza, the* SECOND WISE MAN *and his* ATTENDANT *do likewise; followed by the* THIRD WISE MAN *and his* ATTENDANT *during the singing of the fourth stanza. When all gifts have been presented, the* THREE WISE MEN *and their* ATTENDANTS *return to their places at the rear of the church.)*

CHOIR AND CONGREGATION *(sing softly):* "O Little Town of Bethlehem"

*(As the* CHOIR *and* CONGREGATION *begin to sing,* ANGELS *E, F, G, H, and E1, F1, G1, H1, the row of angels nearest the chancel steps, form a semi-circle back of Mary, Joseph, and the manger, extending to the front of the chancel. At the conclusion of the hymn, A and A1 hand their candles to B and B1 and guide* THE CHILDREN OF THE PARISH *as they bring their gifts to the chancel steps. When all have placed their gifts, they face the manger and sing* "Away in a Manger." *It is desirable to choose for A and A1, girls who know the children and who can start them in the song, and sing along softly if they need help. At the conclusion of the congregational hymn, the* CHOIR *may be seated.)*

CHILDREN: "Away in a Manger, No Crib for His Bed"

SOLO *(by one of the* CHILDREN*):*

What can I give Him,
Poor as I am?
If I were a shepherd,
I would bring a lamb.
If I were a wise man,
I would do my part,
Yet, what can I give Him?
Give my heart.

—From *Songs for Little People* by Danielson and Conant. Published by The Pilgrim Press.

*(At the end of the* SOLO, *the* CHILDREN *return to their places.* A *and* A1 *receive their candles from* B *and* B1, *and return to their positions.)*

READER: They brought him gifts. The lowly shepherds brought a lamb, and knelt in adoration, filled with awe, at the feet of the Christ-child. Days later, the wise men came in their splendor, bearing rich gifts. They, too, bowed low in adoration. Our children have brought their gifts that the joys of Christmas may not be denied other children who are in poverty and need. We invite you who are older to bring your gifts of food, clothing, toys, or money, and place them at the feet of the Christ-child, and receive from him the greatest of all gifts—his spirit in your heart.

*(The above should be changed to meet the needs of the local situation. The announcement should be in keeping with the service and should be a part of it, not an interruption in its continuity.)*

CHOIR *(standing):* "Thou Didst Leave Thy Throne and Thy Kingly Crown." *(When the* CHOIR *begins to sing,* B *and* B1 *go slowly down the central aisle, pausing at each pew, that any who care to bring gifts may do so.* C *and* C1 *take positions at each side of the chancel steps, each with a plate for money gifts. When all members of the congregation have returned to their seats,* B *and* B1 *go back down the central aisle to their places.* C *and* C1 *place their plates on the chancel steps and return to their positions.)*

CHOIR AND CONGREGATION: "O Come, All Ye Faithful" *(The hymn is the recessional for the* CHOIR. *They go down the central aisle and remain at the back of the church, ready to begin the next hymn which is the recessional for the* ANGELS.*)*

CHOIR: "It Came Upon the Midnight Clear" *(As* CHOIR *sings third line of first stanza,* "From angels bending near," etc., A *and* A1 *step toward each other, turn facing the manger, and move to first chancel step. They either kneel on one knee or bow, turn, facing rear of room, and go slowly down the central aisle.* B *and* B1, C *and* C1, D *and* D1 *follow.* H *and* H1 *come down chancel steps, face each other, walk forward until they meet, turn, facing the manger, kneel or bow, turn, facing rear of room, and go down central aisle.* G *and* G1, F *and* F1, E *and* E1 *follow. With a little care and practice, it is possible to space the couples evenly.)*

CHOIR AND ANGELS *(from vestibule, without accompaniment):* "Silent Night, Holy Night"

*(Organist plays hymn through softly, while acolytes replace screen in front of* MARY, JOSEPH, *and the manger.)*

ORGAN POSTLUDE

### Costumes

*Mary:* Blue drapery covering head and body, worn over white. A white veil over the blue headdress is effective.

*Joseph:* Long tunic, with long sleeves, of gray, brown, dark blue, or dark green material. Contrasting material worn over one shoulder, fastened under other arm, and sufficiently long to reach bottom of tunic. Head covering—a square kerchief pinned at the back (like a Red Cross head covering). A Roman-striped scarf makes an excellent headgear for Joseph.

*Shepherds:* Tunics coming just below the knees, bound at the waist with a piece of old

*(Continued on page 39)*

†"Glory to God" by A. Archangelsky, arranged by Rutherford Kingsley. New York. Carl Fischer, Inc.

# Suggestions for Building Worship Programs

## DECEMBER SUGGESTIONS FOR THE PRIMARY DEPARTMENT

By Bernice A. Buehler*

THEME FOR THE MONTH: *Honoring Jesus with Our Lives*

### Thinking With the Leader

After years of contact with human suffering and long vigils of brooding over human agony, Jesus came out of obscurity with a flaming new message and program: the purpose of life is to help create the Family of God, where all men will dwell in filial relations with the Father and with brotherly affection for each other; the method by which the desired end is to be reached is to live constantly as a good member of God's home, live day by day as if the ideal society has already been achieved; run the risks, accept the penalties, and rely upon this manner of life for victory. Here is the most radical program that has ever been offered to mankind.

—KIRBY PAGE in *Living Creatively*, Farrar and Rhinehart.

Christmas is coming. As in every other year it will be here before we realize that the month of December has come into its own. We might find various emphases for our worship services this month. We could aim to tell the Christmas story which is old, yet ever new, stressing the fact that this is the month in which we celebrate the birthday of Jesus. We might aim to create an appreciation of Jesus or the way his birthday is celebrated in other lands. Any one of these emphases would enrich our Christmas experience, and will rightly find a place in whatever emphases we make.

We honor people on their birthday. How can we best honor Jesus on his? Is not our greatest tribute to be made by doing our deeds as nearly as possible like he would have done them? We have been telling and retelling the story of Jesus' birthday, but have we been living and reliving even to a small degree his way of love? Are we eager to "create the Family of God" as Jesus was? Are we willing to "run the risks," relying upon his "manner of life for victory"? Would not an unfolding of that eagerness and willingness be a fine way to honor the birthday of the noblest of Personalities?

We will read again the Christmas story, learn what we can of the celebration in other lands with the hope that it will help us to honor Jesus, not by what we say but by the things we do, by our lives. We have been trying to do that very thing all year. Perhaps we need to take a backward glance at our worship experiences. Are we growing in awareness of God's way of working his purpose out? Are we developing a growing sense of responsibility for helping to achieve that purpose? We have spent considerable time in the study of the social conditions in our community. Have we developed a "better than thou" attitude, or a feeling of kinship with the needy? Let us not be discouraged if we find traces, even dark blots, of the former. Can we keep children from imbibing the acts of so-called Christians which they witness in the home, in the street, in business, and in pleasure? To be charitable without patting oneself on the back is a real display of love.

Are we not also finding marks of a growing friendship? Remember the day we met Betty on the street and she said, "Jeannette has my big doll for a few days; the Thanksgiving party, when proud little Barbara asked to be allowed to help serve the guests; and when you delivered your basket to the colored family, Patty said, "It doesn't seem fair that some people don't have enough to eat," and Eleanor, seeing the happy baby, forgot the oil lamp and the crowded room, saying, "Wasn't that the happiest baby you ever saw"?

Let us survey our experiences and find the high and low spots, the successes and failures. If we love children, if we love people, if we love God, we will help the children to grow spiritually. The experiences of this month should come as a climax to the work of the last two months in our effort to honor Jesus with our own lives.

### Activities Conducive to Worship

1. Carrying out the first or second activity of November or the seventh of October, if you have not already done them. (Party, basket, study of social conditions.)

2. Making Christmas a happy one for orphan children, in the children's home of your community or your denomination. The way in which it can be done will be determined largely by the number in the home. You might encourage other departments to help you so that your school could give every child in the home a gift. Make the gifts as personal as possible. Children will want to see each other's gifts before sending them. Then wrap them in tissue paper, write messages for them, and let some of the children help in delivering the gifts.

3. Silver-coating or painting pine cones for Christmas tree decorations. Give them to children of other departments, the minister, director, sexton, friends, or relatives.

4. Playing the Christmas story in a very informal way, or "Paddy Bear's Christmas." (Printed herewith.)

5. Studying and posing religious pictures: as, Copping's or Lerolle's "Arrival of the Shepherds," Tarrant's "Everybody's Brother." For your own study and interpretation of the masterpieces, you will find *The Gospel in Art*, by Bailey (Pilgrim Press), *Famous Paintings—Madonnas* by Bailey (Art Extension Soc.), and *Great Pictures and Their Stories* (Mentzer, Bush and Co.) very helpful. See the May, 1931, *Journal* for further references on art interpretations.

6. Bringing toy animals to make a crèche.

7. Making individual crèches in shoe boxes. Patterns for this will be found in the December issue of *The Pilgrim Elementary Teacher* for 1932. Patterns can be copied and mimeographed. "The Manger Scene," prepared by Henry Turner Bailey and published by the Saalfield Publishing Company, Akron, Ohio (available at Woolworth stores) will contain paper cut-outs for your crèche scene if you do not have the Pilgrim Elementary Magazine.

8. Making a collection of Christmas poems, or individual songbooks of the songs used in the department.

9. Learning Christmas songs and poems.

10. Making Christmas posters.

11. Creating the atmosphere of Christmas in your room decorations. Cut out bells to hang around in the room. Silhouettes of the shepherds, wisemen, and town of Bethlehem make attractive window decorations. Silhouettes made on the window with Bon Ami are also very pretty. Cover the window with Bon Ami. Draw the silhouettes, making a picture of the story, then clean away all the Bon Ami except the figures.

### December 3

THEME: *Christmas Is the Loving, Giving Time*

HAVE ON HAND:

1. Pictures of the Christmas story. Hang them so that the children can see, touch, talk, and sing about the pictures if they want to.

Pighlien, "Star of Bethlehem"
Correggio, "Holy Night"
Tarrant, "The Day Spring From on High Hath Visited Us"
Plockhorst, "Announcement to the Shepherds"
Taylor, "O Little Town of Bethlehem"
Bouguereau, "Adoration of the Shepherds"
Durer or Hofmann, "Adoration of the Magi"
Madonna pictures by Raphael, Murillo, and Bodenhausen

2. Books of Christmas stories and poems. See source materials.

Your public librarian will be glad to help you choose some of their best books for your reading table on Sunday.

FELLOWSHIP:

The early comers will enjoy helping to choose and hang some of the Christmas pictures. Some will want to read the books. Others will like to cut the bells and hang them on the curtains, etc. Give the children time to look at the pictures and ask questions. Having studied before Sunday the interpretations of the pictures in some of the books suggested in our source materials, you will be ready to interpret for the children. They may want to sing some of the carols of which the pictures remind them.

Let the joyful music of one of the Christmas carols call them to their chairs.

QUIET MUSIC: "Joy to the World"[1]

SCRIPTURE: Enter into his gates with joyfulness
Be thankful unto him, for the Lord is good.

SONG: Chorus of "Rejoice, Ye Pure in Heart"[2]

Thanksgiving is past and the children will be looking forward to Christmas. The pictures and carols will help to set the stage for their interest. They will perhaps start talking about the Christmas preparations in the home. If they do not say anything about Christmas, the leader might ask this question:

LEADER: What very special day will we soon be celebrating?

What does Christmas really mean to you? (Allow time for a short discussion in which the idea of loving and giving is uppermost.)

STORY: "Paddy Bear's Christmas"

(Compare the children's suggestions with Paddy's discoveries. If the group is small the children will enjoy playing the story.)

PADDY BEAR'S CHRISTMAS

INTERLOCUTOR: Once upon a time in the blue-black cave in the heart of the woods, there lived a brown, bouncing bear cub named Paddy. His father and his mother and his auntie lived there too. All through the winter these grown ups just dozed and slept in the blue-black cave, leaving Paddy to tumble and frolic in front of the cave all by his lonesome self.

So one clear, frosty morning in the winter, when the snow was on the ground, Paddy went right down the mountain to the place where people lived. He knew he must not let the people see him so he hid in a bush. As he stood there he looked, he listened, he felt, he smelled. And such wonderful things as he saw and heard! *(He saw the children dance around the Christmas tree singing:*

"Merry Christmas to you
Merry Christmas to you
Merry Christmas
Merry Christmas
Merry Christmas to all.")

Paddy wondered what it was all about. So he ran back home to ask father and mother and auntie.

(PADDY *shakes them all.)*

PADDY: What is Christmas? What is Christmas?

*Student, The Divinity School, Yale University, New Haven, Connecticut.

It's pretty, it's lot's of fun, and it makes you feel good from the inside out.

FATHER: *I don't know. (Goes back to sleep.)*
AUNTIE: *I don't know. (Goes back to sleep.)*
MOTHER: *I don't know. (Goes back to sleep.)*
(PADDY *shakes them again.)*

PADDY: What is Christmas? I heard about it down in the village and if you do not tell me, I shall have to go down again and find out. Then the people are liable to take me and keep me.

FATHER: Paddy, you must not do that, I'll go and find out what it is.

INTERLOCUTOR: So Father Bear lumbered down the mountain side. He looked, he listened, he felt, he smelled. Then he went back to tell Paddy Bear about Christmas. *(Sees children putting up holly, evergreen, and singing songs.)*

FATHER BEAR: Christmas is holly and evergreen and things like that. You get them and decorate and sing songs, and that is Christmas.

INTERLOCUTOR. So Paddy went into the woods and gathered holly and evergreen and decorated the blue-black cave. He sang the songs he had heard. For a time he was very happy but finally he began to feel that something was wrong.

PADDY: Wake up, wake up! Father Bear was wrong. This isn't Christmas. There is something more, because when people have it it's pretty, and it's loads of fun, and it makes you feel good from the inside out. The holly and the evergreen are pretty but that's not all. What is Christmas?

AUNTIE BEAR: I'll go and find out what it it.

INTERLOCUTOR: So Auntie Bear rambled down the mountain. She listened, she looked, she felt, and she smelled. Then she went back to tell Paddy Bear about Christmas. *(She hears the children telling about the gifts they have gotten.* AUNTIE BEAR *finds a ribbon and some pine cones to take back to* PADDY.)

AUNTIE BEAR: Christmas is getting presents. You get toys and good things to eat; you play and have a good time. That's Christmas. Here, I brought you some presents on my way back.

INTERLOCUTOR: So Paddy went out into the woods. He dressed up in the ribbon and played with his pine cones. For a time he was very happy, but finally he felt that something was wrong.

PADDY: Auntie Bear was wrong. This isn't Christmas. There is something more, because when people have it, it's pretty, and it's loads of fun, and it makes you feel good from the inside out. These presents are pretty and they are loads of fun, but that is all. What is Christmas?

MOTHER: I'll go this time, Paddy. Perhaps I can find out for you.

INTERLOCUTOR: So Mother Bear went off down the mountain. She listened. she looked, she felt, she smelled. Then she went back to tell Paddy about Christmas. *(Children are telling about the presents which they have for others. Give some actual conversation of the children.)*

MOTHER: Christmas is more than holly and evergreen; it is more than getting presents, too. It is giving something to some one else, and making them happy as well as yourself.

INTERLOCUTOR: The grown folks went back to sleep and Paddy went out into the woods. He found a stick for his father to use when he climbed around the mountain. He found some feathers for Auntie Bear. For his mother he picked a bunch of stiff grasses and made them into a broom with which she could sweep out the blue black cave. Then he went home again.

PADDY *(Shaking the bears):* Merry Christmas! I have a surprise for you! Here's a walking stick for you, Father; some feathers for Auntie and a broom for Mother.

Now I know what Christmas is. It is pretty, and it's loads of fun, and it makes you feel good from the inside out.

—From *Child Life,* December 1924. Story by Helen A. Monsell. Arranged for dramatization by Esther Frievogel, Grade 3, Demonstration School, Boston University School of Religious Education. Used by permission.

SONG: "Be Glad"[3]

LEADER: Someone has written a poem which says the very thing Paddy discovered. (Read or have read, "Be Glad.") The same person, Lydia Edmonson, who wrote "Be Glad," wrote some music to go with the words. We will listen while Miss R. plays it for us. (Have the pianist play it through once. Repeat, saying or singing the words with the music. Then let the group sing it together.)

OFFERING: "There's a Song in the Air"[4]

RESPONSE: "Giving Thanks"[5] or
"We Bring Our Gifts, Dear Lord"[6]

(The leader should say it today when it is first used. Go over it in the fellowship period next week. Class leaders might spend a few minutes helping the children to learn the new response.)

SONG: One familiar to the group, in keeping with your theme.

## December 10

THEME: *Christmas Is the Time for Friendliness*

1. Help the children to discover new friends and new ways of being friends.

2. Help them to appreciate the fact that Jesus, whose life is the ideal for many, was born in humble surroundings.

Use the Christmas Story as found in Luke 2:8-20 with Lerolle's "Arrival of the Shepherds." Telling rather than reading this story adds much to its effectiveness.

You may want to use the story of "The Christ Child," printed herewith.

Introduce the children to "Why Do Bells for Christmas Ring?"[7]

THE CHRIST-CHILD

A long, long time ago, on the night just before Christmas, a little child, all alone, wandered in the streets of a large city.

There were a great many mothers and fathers hurrying home with bundles of presents for their little ones, and some rolled past in fine carriages, one after the other, bound for home to celebrate the happy time with their children.

This little child seemed to have no home, but just wandered up and down, looking into the windows and watching the lights. No one seemed to notice the little one except Jack Frost, who bit the bare toes and fingers, and the North Wind, who almost brought tears to the child's eyes with his blowing. It was cold, oh, very cold that night.

Everywhere the light was streaming out of the windows, and if one looked in, there could be seen the beautiful candles and the Christmas trees. In some of the houses the trees were loaded with presents for the children, and in one place into which the little child looked the boys and girls were playing and skipping, and their merry laughter rang so loudly through the house that it could be heard through the thick walls and doors out in the street.

The little child was glad with them, and clapped its hands and said: "Oh, they are so happy in there! Surely they will share with me, and let me come into their warm, bright room and sing and play."

And the little feet tripped up the great, wide staircase, and without fear the child tapped softly at the door.

And the door opened.

There stood the tall footman.

He looked at the little child, but softly shook his head and said. "Go down off the steps. There is nc room in here for you." He looked sorry when he said it, for he probably remembered his own little ones at home, and was glad that they were not out in the cold.

Through the open door a light—oh, such a bright light—shone, and it was so warm!

But the child turned away into the cold and darkness, not knowing why the footman spoke so, for surely the children would have loved to have another little companion to join in their joyous Christmas evening festival.

But the little children did not know that the child had knocked.

The street seemed colder and darker to the child than before, and the bright windows were not nearly so bright, because the child was sad. But all along, on both sides of the wide street, the light streamed out, and it was almost as bright as day; and the beauty all about made the little child glad again.

The great city was full of happy homes that night, and the cold outside was entirely forgotten. All remembered only the happy time, and no doubt thought that every single person in the whole wide world was happy too.

Farther and farther along, down where the homes were not quite so large or beautiful, the little child wandered. There seemed to be children inside nearly all the houses and they were dancing and frolicking about; there were Christmas trees in nearly every window, with beautiful dolls and toys; there were trumpets and picture-books, and all sorts of nice things; and in one place a sweet little lamb made of white wool was hanging on the tree for one of the children.

The child, stopping before this window, looked and looked at the beautiful thing, and creeping up to the glass gently tapped upon the pane. A little girl came to the window and looked out into the dark street and saw the child. But she only frowned and shook her head and said: "Come some other time, for we cannot take care of you now;" and then she went away.

The little child turned back into the cold again, and went sadly on, saying: "Will no one share the beautiful Christmas with me? The light is so bright and I love it so!" The child wandered on and on, scarcely seeing the light on account of tears.

The street became darker and narrower; farther and farther the little one traveled. It grew late. Scarcely anyone was out to meet the child as it walked, and all the outer world was still and cold.

Ahead there suddenly appeared a bright single ray of light, that shone right through the darkness into the child's eyes. The child smiled and said: "I will go and see if they will share their Christmas with me?"

Hastening past all the other houses, the little one went straight up to the window-pane from which the light was streaming. It was such a poor, little, low house, but the child saw only the light in the window, for there was neither curtain nor shade. What do you suppose the light came from? Nothing but a tiny tallow candle! But it seemed to the little wanderer almost as bright as the sun. That was because the child was glad again. The candle was placed in an old cup with a broken handle, and right in the same cup there was a twig of evergreen, and that was all the Christmas tree they had.

And who do you suppose was in the house?

A beautiful mother with a baby on her knee, and a little one beside her. The children were both looking into their mother's face and listening to her words. A few bright coals were burning in the fireplace, which made it light and warm within. The child crept closer to the window, and gently, oh, so gently, tapped upon the pane. They all listened.

"Shall I open the door, dear mother?" the little girl asked.

"Certainly my child. No one must be left out in the cold on our beautiful Christmas eve. Open the door and let the stranger come in."

The door was thrown wide open, and the little girl looked into the darkness; when she saw the child she put out her hand to help. The child went in—into the light and warmth. Then the mother put out her hands and touched the little child. The children said: "Dear little one, you are cold and naked; come and let us warm you and love you, and then you shall have some of our Christmas."

The baby crept out of its mother's lap, and she gathered the little stranger to her, and the children stood at her knee and warmed the cold hands and feet, and rubbed them, and smoothed the tangled curls, and kissed the child's face; the mother put her arms about the three little ones, and the candle and firelight shone over them all, and everything was so still.

And the mother's sweet voice spoke in the stillness: "Little ones," she said, "shall I tell you the *real* Christmas story?"

The children said, "Yes," so the mother began: "Many, many years ago, this very night, some shepherds were out on the plains watching their sheep. The wee little lambs were asleep, and the large sheep were sleeping too. The stars shone bright and clear above, and all was very still below.

"The shepherds sat beside each other without a word, leaning on their crooks and hardly moving.

"Suddenly a great light shone all around about them, right through the darkness; they did not know what it was, and they were all afraid.

"Then an angel, white and beautiful, came to them from out the light, and told them not to fear, for great joy and gladness had come to the whole world. A little babe had just been born who was to become their King and save them from all wrong suffering, and do great good for them and all mankind. The angel showed them where to find the babe, saying that it would be wrapped in swaddling clothes and lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly hosts, praising God and saying, 'Glory to God in the highest, and on earth peace, good-will toward men.' And a wonderful light was all around them, and when the angel had gone away from them into heaven, the shepherds said to one another: 'Let us go, and see the child of whom the angel told us.'

"So they left their lambs sleeping on the plains, and took their crooks in their hands and started out.

"It was a long way, but a shining star was before them, and they followed it even up to the place where the angel had told them. And they found the babe lying in a manger; and when they had seen it they told all the people that came to see the child of what they had seen that night on the plains, and how the angel had told them to come to the child, and of the wonderful light which had made them afraid; and how the multitude had sung. All that had heard it wondered at the things that were told them by the shepherds. The mother of the little babe was very glad and remembered these things.

"The kind shepherds departed and went back to their flocks, telling everyone they met of the child.

"They called the child Jesus, and the child grew, and was strong and beautiful, and Jesus taught the whole world how they should love one another and be good, even as our Father in heaven is good and loves us."

The sweet voice of the mother ceased. The light in the room had grown brighter, until now it shone like the sun; from the floor to the ceiling all was light as day. And lo, when the little ones turned to look for the child, the mother's lap was empty; there was nothing to be seen; the child was gone. but the light was still in the room.

"Children," the mother said quietly, "I believe we have had the real Christ-child with us to-night." And she drew her dear ones to her and kissed them, and there was great joy in the little house.

—ANDREA HOFER PROUDFOOT. From *The Child in His World* by Chamberlin and Kern, published by The University of Chicago Press. Used by permission.

## December 17

THEME: *Our Gifts for the King*

1. Help the children understand what the gift of service of life implies.

2. Lead them to discover ways in which they can give their gifts of service to the King.

WHAT CAN I GIVE HIM?

"What can I give Him
Poor as I am?
If I were a shepherd
I would bring a lamb;
If I were a wise man
I would do my part;
Yet what can I give Him?
Give Him my heart.
—CHRISTINA ROSSETTI

CHILDREN IN NEED

The Smiths at the top of King Street were dreadfully poor. Peter always felt sorry for them every time he passed, but he knew they needed clothes and good strong boots and things that cost lots of money, and, after all, what could he do with only 2d. a week pocket money?

So it wasn't till Christmas time that he thought very seriously about it, and then one day he saw them flattening their little faces against the toy shop window.

"Wouldn't I just like that boat," said one of the Smith children.

"Who will give them toys for Christmas?" whispered something inside Peter. But Peter said nothing.

"What about one of your boats?" whispered the voice again.

"Give one of my boats," thought Peter; "how could I?"

It was Christmas Eve, and Peter started out for his walk with a brown paper parcel bulging under his coat. No one must know, for it was to be a dead secret. Mother thought she knew, but wisely kept her silence.

"Where do you want to go, dear?"

"Up past the King Street toy shop please," said Peter firmly, "and you can look at the toys for a minute while I do something special."

Tucked up in bed Peter felt strangely happy that night. Christmas Day tomorrow and what lovely things might there be in store for him! But there was a big something else that made him happy too.

After a long time he fell asleep, and then when the house was quite still and dark an angel came and stood by his bed.

"Come, Peter, for it is the King's Birthday, and He wants you."

"Wants me?" said Peter very surprised, and he followed the angel quickly.

In a moment he found himself at the King's feet.

"Bless you, Peter, for my birthday present."

"But I forgot all about your birthday present," said Peter truthfully.

"Oh no, you gave it to me yesterday afternoon; see, it is here."

And Peter looked up amazed to find his boat in the King's hand.

"Inasmuch as you gave it to one of my little ones in need, you gave it to me."

—From *The Children's Kingdom* by Gwendoline Watts. Basil Blackwell, Crypt House Press, England; and Alfred A. Knopf, Inc., New York. Used by permission.

SONG: Teach "Bethlehem Lullaby"[8]

## December 24

THEME: *Sharing Our Class Experiences in a Christmas Service*

Contributions for this service should be made as in the November 26 service. This is the day for completing the project in which you have been engaged.

Use the story of "The Fir Tree That Found Something to Do," by George A. Coe, in *Manual for Training in Worship* by Hugh Hartshorne.

THE FIR-TREE THAT FOUND SOMETHING TO DO

Far away in the woods of Maine stood a small evergreen-tree. It was the kind of tree that some persons call fir and others balsam.

This little tree had a beautiful home. It was surrounded by tall trees—oaks and hemlocks and pines and spruces. Squirrels scampered through its branches, and at its feet flowed a cool brook in which speckled trout darted and leaped.

But this little fir-tree was sad, and I will tell you why. That day a gentleman wandering through the woods with his young son had stopped near the little fir tree. The boy was asking about all the trees. "What kind of tree is that?" said he. "That," replied the father, "is an oak-tree." "And what is it used for?" said the boy. The father replied: "It will be cut down next winter and sawn into boards, and at last it will turn into doors, and door-cases, and window-casings, and such things."

Then the little fir-tree said to itself: "Oh, I wish I were an oak-tree, so that I could be a door, and swing to and fro, and let people in from the cold!"

"And what is that tall tree there?" said the boy. The father replied: "That is a spruce tree. It will be cut down next winter and made into a tall mast to help move a great ship across the ocean."

Then the little fir-tree said to itself: "Oh, I wish I were a spruce-tree, so that I could be a mast to help move a great ship across the ocean." Then the boy asked, "And what will they do with this little tree here?" The little fir-tree held its breath.

The father said: "They can't make good timber out of fir-trees; and, anyway, this one is too small."

Now you know why the little fir tree was so sad. It said to itself, "Oh, I wish I were bigger, and I wish I were somebody else, so that I could be good for something. I'd like to be a door, to swing to and fro, and let people in, out of the cold, or a mast to help move a great ship across the ocean. But I'm nothing but a little fir-tree."

The next winter men came and cut down the great oak-tree to help build a house, and they cut down the tall spruce-tree to help make a ship; but they passed the little fir-tree by.

One day, however, two other men came, carrying axes on their shoulders. One of them said, "There's a good one," pointing straight to the little fir-tree. "Oh," said the little fir-tree, "I wonder what they mean. I wonder what I'm good for." One of the men cut the little fir-tree down, and then they tied it up and put it with other fir-trees into a wagon. In a little while the trees were taken from the wagon and put into a railroad car. For days and days they journeyed through snow-covered fields until at last they reached a great city where they were placed on the sidewalk in front of a market.

Then the sad little fir-tree was put into a wagon again and taken up a hill. All the time it was saying to itself: "I wonder what they're going to do with me. I suspect I'm good for something, but I don't see what it is."

Just then the wagon stopped in front of a great stone building. The little fir-tree was taken into the building and up a flight of stairs. There its limbs were untied, and in a moment it found itself standing in the middle of a large, square room. The little fir-tree noticed that the woodwork of this room was all of oak. Then it said, "Dear me! I wish I were an oak-tree!"

By this time the little fir-tree was weary. So it went to sleep for a while. When it wakened up it felt queer. So it looked down at itself, and there it found festoons of silver tinsel stretching from branch to branch, and little shiny balls and other baubles hanging on twigs; and running among the branches was a mysterious green cord with little colored glass bulbs upon it; and there, on some of the lower limbs, and on the floor underneath, were dolls, and balls, and picture books, and other toys, and warm mittens for little hands, and packages wrapped up in paper. The little fir-tree could only guess what was inside. "My! my!" said the little fir-tree, "I feel that I'm beginning to be good for something."

It went to sleep again, and when it waked up the room was all dark. But music was sounding softly. It was the voices of children singing in the distance about a baby and its mother and about a love that fills earth and heaven. "I wonder," said the little fir-tree, "whether I have any part in this love that fills earth and heaven."

Presently it heard a crowd of little feet moving in the dark, and there were children's voices whispering as if something were about to happen. The little fir-tree became excited. Just then all the glass bulbs among the branches began to shine. There were sparkles of red, and green, and blue, and white; and in an instant the whole tree was aglow. The little children clapped their hands and shouted and danced with glee, and the little fir-tree became so happy that it wanted to dance, too.

Late that night, when everybody had gone home and all the lights were out, the little fir-tree, once so sad, began to laugh quietly and to sing to itself, and this is what it sang:

"God has for everyone some use:
He has a plan for me.
Though I cannot be an oak or spruce,
I can be a Christmas tree!"
—GEORGE A. COE. Used by permission of the author.

## December 31

THEME: *Sharing After Christmas Joys*

This is one of those days that will take care of itself. Have in mind what you would like to do, but let the children show the way. They will not see each other during the week and will eagerly tell others of their own Christmas.

Re-sing best loved songs,
Re-tell requested stories,
Let all "Rejoice, be glad and sing."

### Source Materials

POEMS:

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"Songs of the Christmas Waits" in *A Second Primary Book in Religion* (Abingdon Press)

"The Star and the Child" by John Martin, in *International Journal*, December, 1930, page 17.

"Everywhere, Everywhere, Christmas Tonight"[9] by Phillips Brooks.

STORIES:

"The Sistine Madonna" by Hulda Niebuhr in *Greatness Passing By* (Charles Scribner's Sons), 1931.

"Jar of Rosemary" in November, 1930, *Journal, The Story Teller*, by Maud Lindsay and *Primary Story Worship Programs* by Mary Kirkpatrick Berg.

"Little Gretchen and the Wooden Shoe" November, 1930, *Journal.*

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"The Christmas Spruce Tree" in *Beginners Book in Religion* by Edna Dean Baker (Abingdon Press), 1921.

"Loving, Giving" in *Primary Story Worship Programs* by Mary Kirkpatrick Berg (George H. Doran Co.), 1924.

"The Promise" in *The Story Teller* by Maud Lindsay (Lothrop Lee and Shepard Co.), 1915.

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"Tom's Christmas Gift" in *Fifty Stories for the Bedtime Hour* by Margaret W. Eggleston, (Richard R. Smith, Inc.), 1931.

MUSIC:

"Carol, Children, Carol"[10], also November, 1930, *Journal*

"Away in a Manager"[11]

"Silent Night"[12]

"Every Christmas Night"[13]

"O Tell Me Gentle Shepherd"[14] (Excellent for antiphonal singing between shepherd and children)

"What Can I Give Him"[15]

"O Christmas Tree, O Christmas Tree"[16]

INSTRUMENTAL:

"Cradle Song," Hauser[16]

"Little Cradle Song," Schumann[17]

"Chimes," Barnes[18]

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3, 6, 8, 9, 11, 12 Elizabeth McE. Shields, *Worship and Conduct Songs.* Richmond, Va., Presbyterian Committee of Publication, 1929.

10, 11, 13, 16 Clara Beers Blashfield, *Song Friends for Younger Children.* Rock Island, Ill., The Vaile Co., 1931.

5, 12, 14, 17 Edith Lovell Thomas, *First Book in Hymns and Worship.* New York, The Abingdon Press, 1922.

7, 10, 11, 12, 15 Danielson and Conant, *Songs for Little People.* Boston, The Pilgrim Press, 1915.

1 Most any church hymnal.

2, 4, 1 H. Augustine Smith, *Hymnal for American Youth.* New York, Century Co., 1919.

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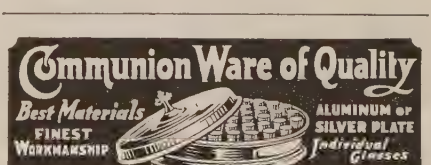

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# DECEMBER SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By May Fenerty Settle**

"For every child moral and spiritual training that he may be able to stand firm under the pressure of life."—CHILDREN'S CHARTER, White House Conference

"Devotions are the outgoings of the heart in devotedness to God with a sense of God's devotedness to us."—GERRIT VERKUYL

THEME FOR THE MONTH: *Honoring Jesus*

THE THEME AND THE LEADER: Certainly no month in the year offers the leader a greater opportunity for spiritual training which shall include opportunities both for appreciation of the devotedness of God and opportunities for the outgoing of child-like hearts in devotedness to Him than does December. The theme, "Honoring Jesus," must, however, have a deeper content than the merely sentimental use of the nativity thought to which we are somewhat prone to adhere. Moreover, since many public schools have adopted the nativity and the folk songs and stories of the season, Sunday school juniors have been heard to say of the lovely but familiar carols, "Oh, do we have to sing the same things on Sunday, too?" Certainly the Church must not allow the great central theme of the coming of the Savior to rest for a moment in the category of things which bore because of over-familiarity. If they have wearied of singing, "O come let us adore Him," let them sing instead, "Venite, adoremus," with sufficient story background to make the old words fascinating. To be sure, they will not understand the Latin, but there are enough recognizable syllables to show relationship, and they will thrill to the doing of a less easy thing. In a similar way use the carol, "Angels We Have Heard on High," with its cadenced refrain, "Gloria in Excelsis Deo" (Oliver Ditson Company, Boston, Mass., five cents). The *American Student Hymnal* (The Century Co.) has the French carol, "Bring a Torch, Jeannette, Isabella," and the German words, "Stille Nacht, Heilige Nacht," both of which might be used to develop this new side to the old story.

Our theme however has yet greater potentialities. Honoring Him who came a child means honoring the life He lived, and living in our lives today the principles He taught. His infancy, charming as it is, is meaningless without the fulfilment of His purposes. Juniors are not too young for guidance in clear thinking and right attitudes, and an observance of Christmas which has a constructive objective is greatly to be desired.

OBJECTIVES FOR THE MONTH:

That the juniors shall feel that remembering Jesus' birthday is best accomplished when we remember those in need *in His Name;*

That honoring Him means harder things than giving gifts, even giving in His Name;

That honoring Him is a matter vital in all the affairs of everyday living, both as individuals and as members of our community groups.

ACTIVITIES THAT MIGHT LEAD TO WORSHIPFUL OUTCOMES:

1. There are the institutions of the denominations—orphanages, homes for the aged, homes for crippled children—all operating on the reduced budgets which will eliminate many of the extravagances of table decorations for holidays, funny souvenirs, and such bits of enjoyment as skillful fingers and directed consideration of available material may often evolve, at little financial outlay.

2. There are similar institutions in many localities where expeditions under guidance may discover just what may be most needed—decorations, story and picture scrapbooks, toys—and real group consideration may be given to the problem of meeting observed needs.

3. There are lonely people in every community who would enjoy invitations to special occasions where the stories and songs of the Christmastide may be enjoyed to a greater degree by both participants and listeners because both are present.

4. There is the lovely old custom coming into its own again of carol singing for loved ones about the neighborhood on Christmas Eve. Have your juniors sounded this possibility?

INSTRUMENTAL CALL TO WORSHIP: Beethoven's "Hymn to Joy," found in *The Hymnal for American Youth* as well as many church hymnals, may well be introduced at this season with the explanation that although the composer was hearing less and less with the outer ear of the music he could create so wonderfully, he went right on hearing more and more wonderful melodies in his soul and writing them so that other musicians might bring them into the experiences of folk like us. This is Christmas music in the greater sense of its being a hymn of praise to a Creator who placed in the world so many reasons for deep and lasting joy, not least among which is the coming of the Savior.

Some of the nativity hymns which there will be no opportunity to sing may provide other instrumental music, and the names of these tunes should be given to the juniors as they listen—"Mendelssohn," "Christmas," "Sardis," all arranged from the great music our children should be learning to love.

CALL TO WORSHIP AND RESPONSE: A suitable call to worship will be Isaiah 9:6, and the following words, sung to the music "Regent Square," used as a response. Either stanza may be used.

Glory to the King of angels,
Glory to the Church's King;
Glory to the King of nations,
Heaven and earth, your praises bring:
Glory, glory, glory, glory
To the King of Glory bring!

"Glory, blessing, praise eternal!"
Thus the choir of angels sings;
"Honor, riches, power, dominion!"
Thus its praise creation brings;
Glory, glory, glory, glory,
Glory to the King of kings!

—HORATIUS BONAR, in *The New Hymnal for American Youth.* By permission of the publishers, The Century Co.

Another possibility would be to use Isaiah 56:1 with "Joy to the World! The Lord is Come" as the response.

HYMNS FOR THE MONTH: Notice that in addition to the possibilities among the nativity hymns usually used, there are the personal and social interpretations of certain stanzas which link the singing with the theme as well as to the season.

## December 3

THEME: *Honoring Jesus by What We Choose to Do*

WORD TO THE LEADER: Whatever project is to engage the entire school should be launched with the juniors not later than this day. If at all possible, they should have some of the responsibility and the privilege of determining what they shall undertake. There is little spiritual growth in carrying out the purpose of someone else, but the junior's active participation makes a worship outcome a real worship experience.

INSTRUMENTAL MEDITATION: Perhaps after the decision and the presentation of the thought that whatever we choose to do may be chosen with the definite purpose of making our lives count in honor to Jesus, the pianist may play the Pastorale from "The Messiah," Handel, found in *The Hymnal for American Youth* as the hymn tune "Messiah," while all engage in quiet meditation about the activities for the month, prayerfully waiting to hear in their hearts what God is seeking to say to each one.

HYMNS FOR THE DAY: Note that "O Come, All Ye Faithful," "Joy to the World," "As with Gladness, Men of Old," may all have a short interpretive message before the singing, showing that the poet-singer was thinking what all the world might do to honor Jesus, the purpose being to help the singing to be more than the rendition of a Christmas song.

POEM TO HELP:

O Master of the loving heart,
The Friend of all in need,
We pray that we may be like thee
In thought and word and deed.

Thy days were full of kingly acts,
Thy speech was true and plain;
And no one ever sought thee, Lord,
Who came to thee in vain.

Thy hand was warm with sympathy,
Thy hand God's strength revealed;
Who saw thy face, or felt thy touch,
Were comforted and healed.

O grant us hearts like thine, dear Lord,
So joyous, true, and free,
That all Thy children everywhere
Be drawn by us to thee.

—CALVIN W. LAUFER, in *Junior Church School Hymnal.* By permission of publishers, Presbyterian Board of Christian Education.

## December 10

THEME: *Honoring Jesus by What We Refuse to Do*

WORD TO LEADERS: Because *not doing* something one wishes very much to do seems so often to attract so little attention and to receive so little praise, it is sometimes hard for juniors to comprehend the statement that right choosing often means choosing *not to do.* It may be well, therefore, to use another of the happy Christmas programs to stress this phase of the general theme. Perhaps the words of John, "He that doeth righteousness is righteous, even as He is righteous," will help in planning to bring about an assurance that saying "No" to the wrong thing must be followed immediately by doing a righteous thing.

STORY: "Getting Even" in Junior Pupil's Book, First Year, Part One, Bethany Graded Series (Christian Board of Publication, St. Louis).

If a Bible story is desired, the story of Peter's dishonoring Jesus by what he refused to do, his regret and remorse and Jesus' forgiveness, may be used.

PRAYER POEMS TO HELP:

"Sturdy of limb, with bounding health,
Eager to play the hero's part,
Grant to us each that greater wealth,
An undefiled and loyal heart,
God of our youth, be thou our might,
To do the right."

—WILLIAM BYRON FORBUSH, in *The New Hymnal for American Youth.* By permission of the publishers, The Century Co.

"Guard me, O Lord, that I may ne'er
Forsake the right, or do the wrong;
Against temptation make me strong,
And round me spread Thy sheltering care."
—WILLIAM T. MATSON.

## December 17

THEME: *Honoring Jesus by What We Help Others to Do*

WORD FOR THE LEADER: One phase of growth which will be of inestimable serv-

*Topeka, Kansas.

ice to our juniors in their preparation for the years just ahead of them, would be achieving greater courage in withstanding the drift of the crowd, the courage to control one's own living while seeking to help others to make the same choices. Daily experiences are building attitudes and responses of easy compliance. Honoring Jesus by standing against the crowd is a challenge to the adventurous. Let us help our adventurous juniors to adventure in the spiritual as well as in the physical sense.

SUNDRY PROVERBS:

My son, if sinners entice thee,
Consent thou not.
If they say, Come with us . . .
My son, walk not in the way with them;
Refrain thy foot from their path.

Say not, I will do so to him as he hath done to me;
I will render unto the man according to his work.
If thine enemy hunger, give him bread to eat;
And if he be thirsty, give him water to drink;
For thou wilt heap coals of fire upon his head
And Jehovah will reward thee.

STORY: In *Building for Tomorrow*, by Jean Gertrude Hutton (Abingdon Press), there is a splendid retelling of the story in Edmund Rowland Sill's poem about the clocks of Gnoster Town. He tells of the men who came to live in the town where, because it was hard to keep the timepieces regulated, they had drifted into the custom of striking an average of all the clocks and resetting them each time in this way, in which every clock had a little responsibility, but none of them the final responsibility. His was correct, and when he charged the residents with inaccuracy, they ignored him and made his life unpleasant. He meant for a long time to climb to the mountain peak and take a reading of the sun to prove what the right time really was, but the hill was high and hard to climb, so he put it off. Presently he grew to prefer the time used by his neighbors, since it was lonely to do things at times which did not agree with the rest of the community. By and by, the King of the country, whose one great rule for his people was "Do what you ought to do when it ought to be done," came to visit his people. He found the man who had once been the only truly accurate person in the village living by the same careless schedule that his neighbors had preferred. So in all the village there had been no one to honor the King by doing what he knew to be right.

HYMNS: Note that the third and fourth stanzas of "From the Eastern Mountains" move from the thought of the nativity theme to the thought of our responsibility for our influence. So also may we interpret to the juniors, "I Heard the Bells on Christmas Day."

POEMS TO HELP:

THE STIMULUS OF FRIENDSHIP

Because of your firm faith, I kept the track
Whose sharp set stones my strength had almost spent—
I could not meet your eyes if I turned back,
So on I went.

Because of your strong love, I held my path
When, battered, worn and bleeding in the fight—
How could I meet your true eyes, blazing wrath?
So I kept right.

—AUTHOR UNKNOWN, found in *Quotable Poem*, Vol. I. Published by Willett, Clark and Company.

THE LITTLE WORLD I TOUCH

What happens to the folks I meet
When me they pass upon the way?
Is mine a face they gladly greet
Because it carries cheer each day?

What happens to the folks I know
As me they watch from day to day?
Are mine the deeds that help them grow
Because I live the Master's way?

—M. F. S.

## December 24

THEME: *Honoring Jesus by What We Share*

WORD TO THE LEADER: This is the day which should see the sharing project launched early in the month brought to completion. Rightly carried on, there should be such a rich experience that there should be no difficulty in worship, which is likewise a shared experience.

HYMNS: Notice that the third stanza of "There's a Beautiful Star" and "Christians, Lo, the Star Appeareth" are especially related to the theme. "Lord Jesus, Son of Mary" is an especially appropriate prayer poem, found in *The New Hymnal for American Youth* (Century Co.)

## December 31

THEME: *Honoring Jesus by What We Try to Become* (Retrospect and Prospect)

I may not keep the heights I gain,
. . . . . .
Yet God be praised that for an hour
I gained the heights I could not keep.

—WINFRED ERNEST GARRISON, in *Quotable Poems*, Vol. I. By permission of the publishers, Willett, Clark and Co.

QUESTIONS TO STIMULATE THINKING: Ever since calendars came to be, people have been used to thinking, at the turn of the year, about what has happened in the past and what may be made to happen in the year just coming. What are some of the things we have found it hardest to do—to obey smilingly and promptly? To keep control of temper? To stick to our principles in time of temptation? To do our best though no one sees? To carry responsibility without reminders? Have we succeeded even part of the time? Have we tried as hard as we might? Why did we not succeed all the time? Two things may account for failures—that we did not try hard enough; or that we did not ask God to help, or asking, have not asked in the way that would let him help. What must we do to make it possible for God to answer the prayer. Find an answer in the story.

STORY: "Lead Us Not into Temptation" by Blanche Carrier, in *The Kingdom of Love* (Doubleday, Doran and Company), or "Bless Grandfather" by Hulda Niebuhr, in *Greatness Passing By* (Scribner). Both stories are of junior children who learned they must act in harmony with their words of prayer.

PRAYER:

Grant to us, Lord, we beseech thee, the spirit to think and do always such things as are right; that we, who cannot do anything that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. Amen.

HYMNS: "I Would Be True," "Dare to Be Brave," "Who Is on the Lord's Side?" (*one stanza*)

POEM TO HELP:

There is a Way in which to go,
That leads o'er moor and crest,
Through wood and field, now high, now low,
But ever seeks the best.

There is a Truth that I should know,
Whose lines I need explore,
For to my heart their precepts show
The good God has in store.

There is a Life for me to live,
And God would be therein,
That by his presence he may give
The power to strive and win.

The Word of God shall be my guide
And teach me every day;
Its truth will keep me near his side
And help me go his way.

—CALVIN W. LAUFER, in *Junior Church School Hymnal*. By permission of the publishers, Presbyterian Board of Christian Education.

# *DECEMBER SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT*

*By Chester L. Bower**

THEME FOR THE MONTH: *Honoring Jesus*

### To the Leader

Perhaps you have had a friend whom you have loved much and you have sometime tried very hard to do something that would especially please him. Those of you who have tried know that it is no easy task. That something, which you do for such a friend, must tell the deepest secrets of your heart and yet not be so sentimental that others will laugh. It must speak firmly and strongly so that there may be no misunderstanding. It must speak longingly so that it may be marked by a spirit that says, "This is only a token of what I would do for you if you wished." If you have had such an experience you are better qualified to plan the series of worship services for this month of December on "Honoring Jesus."

We are going to try to express through these services the same kind of spirit that you would express by an act of devotion to a dear friend. They must, therefore, not be too sentimental, but they must be filled with a spirit of seeking—the kind of seeking that you felt when you were trying to think of that something fine to do for your friend. If you bring that spirit to the building of the services it will reflect in the spirit that is present when the group takes part in the worship.

That remark leads me to say something further about the mechanics of a worship service. By mechanics I mean all the items of preparation that have to be taken care of before and during the service: arranging the room, placing the song books, the mimeographing, placing and properly handling the stereopticon machine, leading the songs—all those things that have to be done to make the service go. If all the people who are to take part can meet together enough times before the service so that everyone understands what he is to do, it will make things move along much smoother than when everyone is on edge for fear he will not know what to do next. There is something even more important than that—it is the spirit in which people take part. If everyone can feel that he has a real contribution to make and that his spirit is reflected in the entire service, it will mean much toward helping those in the audience catch the spirit of what is being done. If, for instance, the person who leads the singing is really not much interested in how people sing—just so they get through the song,—the audience is likely to sing in just that spirit. On the other hand, the song leader by showing a real interest in the words of the song, and a deep sense of appreciation of the music, often causes the audience to catch the meaning of the words—and they will invariably do a better job of singing. In your choice of people to help in the services, therefore, give some thought to the kind of folk you want for various kinds of work. It will help the service if everyone is really interested and moved by the part he is to take.

Jesus said some very pointed things about what people could do to honor him. He said that those who believed in him would do as he said. He went further than that and said that unless people really lived the kind of life he indicated there was no use in trying to pretend that they loved him. Too often Christian leaders have failed to

*Chicago, Illinois

realize that in this respect Jesus was very stern. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven," is not a statement that we can pass over lightly. It is so very significant that we are taking it for the theme of our opening service, which is given in detail.

Real honor to Jesus is given only in carrying out his commandments. Our worship in church does not honor him unless it is backed by daily living that is inspired by the desire to do the best we know to help build his Kingdom in our hearts and in the lives of all people.

### December 3

### *A Dramatic Worship Service*

THEME: *Not Everyone*

The suggestion of a dramatic service of worship need not disturb you. The plans given here are very simple and can be carried out with a minimum of time consumed in preparation. This service attempts to suggest dramatic feelings and conflicts of emotion, rather than to actually portray them in action. The people who read the parts should therefore be chosen because they feel the spirit of Jesus' call in this modern world. It would be well if they could go through the service at least once before it is given.

Arrange an altar in the center and toward the back of the stage or the pulpit. This can be made by putting a white cloth over the communion table, or any small table, and placing candles on the center or ends of the table. A very striking combination can be arranged with the white cloth, black candles in white or pewter candle sticks. If curtains can be hung across the back of the pulpit, the "Voice" can be stationed back of the curtains. If that is not possible, the person reading that part can stand anywhere out of sight of the audience and as near the altar as possible.

Besides your regular worship leader, pianist, and song leader, you will need someone to read the part indicated as "A Voice." A young man and a young woman are needed to read parts from the audience. They should be seated at different parts of the audience and can simply stand in their places and read their parts (or say them if they can memorize them) when the time comes.

If the service of worship is mimeographed, it should contain only the order of worship, responsive readings, hymns, and unison readings in full. The titles of other readings or parts can be indicated merely by title. The pulpit should be thoroughly arranged and everything in readiness before people come into the auditorium. The music of the prelude is playing as people go quietly to their seats.

INSTRUMENTAL PRELUDE: "Morning" (or "Morning Mood") from Grieg's, "Peer Gynt Suite" (or any other strong, quiet music).

CALL TO WORSHIP:

*Leader:* As the sunflower turns its head to greet the sunshine, so we turn our hearts to the light of Thy Presence.

*Group:* Fill us with the warmth of Thy spirit as we seek to worship Thee in spirit and in truth.

HYMN: "We Would See Jesus *(all five verses)*

VOICE *(near altar)*:

Many, many people through long ages have raised their voices in the fervent prayer that they might see Jesus. Now you, too, have raised your voices in song, "We would see Jesus." Why cry ye unto him with words alone, have you not heard it said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock."

HYMN PRAYER RESPONSE: "Dear Lord and Father of Mankind" *(first verse only)*

VOICE:

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

"Youth, O youth, can I reach you,
Can I speak and make you hear?
Can I open your eyes to see me
Can my presence draw you near?
Is there a prophet among you—
One with a heart to know?
I will flash my secrets on him
He shall watch my glory grow.
For I, the God, the Father,
The quest, the Final Goal,
Still search for a prophet among you
To speak my word in his soul."

—AUTHOR UNKNOWN.

YOUNG MAN *(from place in audience)*:

God who created me
Nimble and light of limb,
In three elements free,
To run, to ride, to swim.
Not when the sense is dim,
But now the heart of joy,
I would remember him:
Take the thanks of a boy.
Jesus, King and Lord,
Whose are my foes to fight,
Gird me with thy sword,
Swift and sharp and bright.
Thee would I serve if I might,
And conquer if I can.
From day-dawn till night.
Take the strength of a man.

—Henry C. Beeching, from *In a Garden*. Copyright by John Lane. The Bodley Head, Ltd. Quoted by permission.

YOUNG WOMAN *(from place in audience)*:

To be alive—to feel a warming thrill
Dart through you when the day breaks cool and sweet,
To know that you are free and brave and strong
And that the world waits—suppliant at your feet,
To have a mind that's clean, unfettered still,
To have a spirit shining with white light
That's fine, true gladness—and it is what we,
The Youth of all the world, bring to Thee.

—BY A GIRL RESERVE.
From *Epworth League Quarterly*, October-December, 1930.

VOICE:

Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

GROUP *(in dedication)*:

O Jehovah, Clear thou me from hidden faults.
Keep back thy servant also from presumptuous sins;
Let them not have dominion over me:
Then shall I be upright,
And I shall be clear from great transgressions.
Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer.

—PSALM 19:12b-14

### December 10

THEME: *"I Say Unto You"*

In the fifth chapter of Matthew, Jesus is reported to have made a number of statements each of which begins, "Ye have heard that it was said by them of old time . . . but I say unto you . . ." In each of these statements Jesus shows that not only is the letter of the law to be kept, but the spirit of it as well. In fact he goes beyond anything that had been taught at the time and commands new attitudes and new conduct if people are to follow him. Verses twenty-one to the end of the chapter contain some of the most vital of all his sayings. Use them as the main part of your service. They can be arranged to read responsively. One group can read the parts beginning "Ye have heard it . . ." while the other group responds with portions contained after, ". . . but I say unto you . . ."

HYMNS: "I Would Be True"
"Father Almighty, Bless Us with Thy Blessing"

PRAYER:

Our father, keep us from losing the freshness of spirit and the keenness of mind that holds us ever alert to hear thy voice. We would know that thou art speaking to us through the beauty of the days and nights. We would hear thy voice in the voice of great people. We would see thy work in all the work that lifts men to a higher level of life. Grant us thy spirit that in the confusion of a modern world we would not forget that thy ways are ever demanding of us new standards, new dreams, and new ambitions. We would not be lost in the greatness of the past, but we would be consumed by the needs of the present as we press onward to a better tomorrow. Amen.

### December 17

THEME: *More Than Others*

Respectability is not enough. If one is to be truly Christian in today's world he must be more than respectable, or more than others. He must feel the needs of the hour and be willing and able to meet them with the best he possesses. It involves a constant struggle to right social and individual wrongs, to take up the struggle where others have fallen. It means more than mere charity for the weak and oppressed. It means working to eliminate the evils that make charity necessary.

SCRIPTURE: Matthew 5:20; 6:1-8

HYMNS: "Take My Life and Let It Be"
"We May Not Climb the Heavenly Steeps"

READING:

What can I do? I can talk out when others are silent. I can say man when others say money. I can stay up when others are asleep. I can keep on working when others have stopped to play. I can give life big meanings when others give life little meanings. I can say love when others say hate. I can say every man when others say one man. I can try events by a hard test when others try it by an easy test. What can I do? I can give myself to life when other men refuse themselves to life.

—HORACE TRAUBEL, from *Elbert Hubbard's Scrapbook*.

### December 24

THEME: *New Tidings of Great Joy*

A Christmas service in which we ask ourselves, "Dare we dedicate our lives to the new task of building a more just and righteous society when it may cost us much? Dare we champion the cause of the oppressed? Dare we stand for justice to our colored brethren?" Such a stand on the part of the youth of the church would be "New Tidings of Great Joy" to many people.

SCRIPTURE: Luke 2:10

HYMNS: "Joy to the World! The Lord Is Come"
"O Come, All Ye Faithful"

### December 31

THEME: *Unselfish Receivers*

This may be a vacation service calling attention to the necessity of being good receivers of gifts—and of the good things of life—being worthy of the trust and faith of friends and loved ones.

HYMNS: "Dear Lord and Father of Mankind"
"I Would Be True"


## LET THERE BE LIGHT!

### *A Beautiful Pageant-Drama on the Bible*

A skilful combination of music, hymns, Scripture passages, tableaux, and episodes, by Elliot Field, showing the significance of the Bible, and having unusual dramatic possibilities.

So flexible in arrangement that either large or small churches can present it. *Just the thing for Bible Sunday, December 10.*

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AMERICAN BIBLE SOCIETY
Bible House, Astor Place
Dept. U.B.S. New York City

# DECEMBER SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Mrs. E. E. McClintock**

ESSENTIAL CHARACTERISTICS OF YOUNG PEOPLE'S WORSHIP PROGRAMS:

Within different groups there will be wide variety in worship forms and practices. Some persons are served best by following a limited number of fixed programs which are repeated, in their essential features, week after week. Others will be benefited most by the creation of new programs each week. Upon some a brief beautiful service leaves the best impression; others prefer a longer period of praise and prayer. This fundamental principle should be followed: pursue for your particular group that policy which best meets their specific needs, both immediate and future.

The following characteristics are essential to worship programs in almost every local situation. Their application is a matter for local study.

1. Reality. Unless the young people experience those feelings which correspond to the words of the hymns, prayers, responsive services, and dedications, the whole program will be worse than meaningless for them. To try to force an adult type of worship upon adolescents almost surely creates a sense of unreality, unless there be a continuing instruction as to the meaning of it all.

2. A Religious Character. Worship establishes the group in fellowship with God and with the wider reaches of the human family. Throughout the service there must be the recognition that God is the giver of every good gift, that we are his children, and that it is his kingdom which we must seek to build.

3. A Christian Character. We are united in placing Jesus at the center of the picture. Our symbolism must have to do with Christianity and not with Indian rites or folk lore. It is a real God whom we would serve, and we know him best in Jesus Christ. For a sense of God's presence and for songs of gratitude we return repeatedly to the Psalter, and we need the singers and poets of today also; but for goals, guidance, and courage along the way we turn to the comrade Christ. Unless he stands before us, talks with us, and shares our worship, we leave our young people poor.

4. Unity. The first question should always be, "What shall be our aim in arranging this service?" The answer will necessitate the choice of a theme. Everything that goes into the service should be consonant with that theme. There should be a reason for every hymn and each spoken sentence.

5. Climax. The arrangement of the elements of worship is important. There should be a steady development of thought, a cumulative spiritual result. More services are spoiled by careless use of material than by meagerness of content.

6. Dignity. Our God is not a somber God. We may worship in care-free play as well as in perspiring labor. Hymns of happiness are as acceptable as hymns of humility. But the worship session is a season for dignified behavior. All tomfoolery, freakishness, comic antics, vaudeville stunts, careless speech, and cheap music should be kept out of the period devoted to worship. Develop such a spirit of joyful reverence that a generation of youth will grow up naturally into a sense of the fitness of things. But it should be remembered that dignity is not synonymous with funereal piety.

7. Beauty. One of the high values of the forms of the liturgical churches is that they add beauty to the inherent worth of prayer and praise. When young people conduct their own worship, unaided and untrained, many crudities show themselves. Prayers are in language not so different from street speech. Extemporaneous services are not finished in the literary sense. It is the duty of religious educators to increase the understanding of adolescents so that prayers grow more beautiful and that the entire conduct of worship is free from gross unpleasantnesses. The unattractive surroundings under which so large a part of our Protestant young people have had to live their church life have left them very deficient in their appreciation of the beautiful and have not encouraged esthetic creativity. One of the duties of Protestantism is to train the growing generation to worship the Lord in the beauty of holiness

—From *Training Young People in Worship* by Shaver and Stock. Published by The Pilgrim Press. Used by permission.

THEME FOR DECEMBER: *Honoring Jesus*

INTERPRETATION OF THEME:

THIS GALILEAN

For the doctrine of the Kingdom of Heaven as Jesus seems to have preached it was no less than a bold and uncompromising demand for a complete change and cleansing of the life of our struggling race —an utter cleansing without and within.

He was like some terrible moral huntsman digging mankind out of the snug burrows in which they had lived hithereto. In the white blaze of this kingdom there was to be no property, no privilege, no pride of precedence; no motive indeed and no reward, but love.

For to take him seriously was to enter upon a strange and alarming life, to abandon habits, to control instincts and impulses, to essay an incredible happiness.

Is it any wonder that to this day this Galilean is too much for our small hearts?

—H. G. WELLS, from *Outline of History*.

## December 3

THEME: *Honoring Jesus in Our Friendships*

INVOCATION:

Master and Lord, teach us to love our fellow men with a love that shall be thy love breaking into the world through us.

Illumine our souls with a knowledge of thy divine beauty and truth

That shall fill us with joy and peace.

Make us messengers of thy grace, ambassadors of God among men.

Make us doorways through which thou thyself mayest enter freely into thy world. Amen.

—From *The New Hymnal for American Youth*.

HYMNS:

"I Would Be True"
"The Touch of Human Hands"
"Comrades Known in Marches Many"

SELECTIONS:

There are two elements that go to the composition of friendship, each so sovereign that I can detect no superiority in either.

One is Truth. A friend is a person with whom I may be sincere.

The other element in friendship is Tenderness.

The essence of friendship is a total magnanimity and trust.

When a man becomes dear to me I have touched the goal of fortune.

Friendship is for aid and comfort through all the relations and passages of life and death.

It is fit for serene days, and graceful gifts, and country rambles;

But also for rough roads and hard fare, ship-wreck, poverty and persecution.

We are to dignify to each other the daily needs and offices of man's life, and embellish it by courage, wisdom, and unity.

So that a friend may well be reckoned the masterpiece of nature.

The only way to have a friend is to be (a friend.)

Friendship, like the immortality of the soul, is too good to be believed.

To be capable of that high office, requires great sublime parts.

Approach your friend with an audacious trust in the truth of his heart.

—RALPH WALDO EMERSON

"Your friend is your needs answered."—GIBRAN.

"A friend is a rare book of which but one copy is made."

Elizabeth Barrett Browning once asked Charles Kingsley, "What is your secret of life? Tell me that I may make mine beautiful, too."

He replied, "I had a friend."

Other quotations and stories on the meaning of friendship may be used such as the section on friendship from *The Prophet*, by Gibran, and the story, "The Most Unselfish Boy" by Eggleston in *Seventy-Five Stories for the Worship Hour*.

PRAYER:

We thank thee for the gift of friendship, that makes people care for one another, for the power of love that drives out that which is greedy and mean in human hearts.

We thank thee for those who make our lives happy. May we give them comradeship and love in return. Keep us from being fickle, and make us dependable and loyal.

Guide us in our friendships that we may choose high-minded and worthy companions, whose association will make us better men and women, and who will be our life-long friends. Above all, we want thee as our closest companion through life.

—From *The New Hymnal for American Youth*.

SCRIPTURE: John 15:8-17

PRAYER:

For the experience and inspiration of friendship, O God, we praise thee! We are grateful for those friends who have loved us through the years, bearing with our short-comings, warming our hearts with their continued remembrance of us. We rejoice in new friendships which bring fresh contacts to widen our sympathies and interests, in those which make us tender and thoughtful, in those which quicken our wits or give us courage and confidence.

We are glad that we may be friends of God. Even as of old groups of men and women, realizing the friendless and barren lives of many professing Christians, tried to bring spiritual reality into religious experience and called themselves Friends of God, so we may love God and being conscious of his friendship, may bring into loving relationship with the Father those who have forgotten him. Amen.

—MARIE WELLES CLAPP. From *Vitamins from Proverbs*, published by the Wesleyan Service Guild. Used by permission.

## December 10

THEME: *Honoring Jesus through International Fellowship*

HYMNS:

"These Things Shall Be"
"Thy Kingdom Come, O Lord"
"In Christ There Is No East or West"

SELECTIONS:

BEHOLD, THE TIME COMETH

Behold, the time cometh when brotherhood shall be established through all the earth,
And the people shall lift up their voices in song for the joy of it.

And many nations shall be as one for the peace of their ways:
Yea, all the peoples of the earth shall be united in friendship.

Love shall be judge over mankind,
And it shall no more be said of nations that they are weak or strong,
For they shall be judged by their culture and not by their strength.

The sword shall be an emblem of shame and reproach;
The vessels of war shall perish and none shall lament;

Men shall toil together as brethren for mutual good,
And all their labors shall be rich with the beauty of peace.

The memory of war shall be as a dream of the past,
War shall utterly perish and its ways be forgotten.

Let the words of thy mouth be messengers of good will,
And thy hands know only the implements of peace.

Let thy judgments be of mercy and truth and thy counsel of good.
Thou shalt not know fear.

I will incline mine ear unto the voice of love:
Though anger sweep over the earth, my voice and my toil shall be steadfast for peace.

Let me no more lift up my hand against man, though my life be forfeit, let me neither kill nor destroy,
Neither let me seek any man's harm:

For as men live, so shall their nation be.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace,
That bringeth good tidings of good.

—ROBERT WESTON. From *These Things Shall Be*, published by the Fellowship of Reconciliation.

A LITANY OF GOODWILL AND PEACE

*Voice:* We look for a city which hath foundations, whose Builder and Maker is God.
Yet have we not forgotten that in this city all must have a share, including those races which we are accustomed to term backward?

*All:* Have we not failed to realize the contribution which every race can make to true civilization?
Have we not been guilty of limiting our gifts of friendship to men and women whose skins match our own in color? . . .

*Voice:* We look for a city which hath foundations, whose Builder and Maker is God:
Yet do we not see it still only in terms of our own national ideals?

*All:* Have we not allowed national prejudices, fears and hatred to inflame our minds and warp our judgments?
Have we not been ready to answer offence with violence and thus prepare the way for war? . . .

*Voice:* That the city of God may be built, we are firmly resolved to love all men as our brothers:
To see in all men, of whatever race or color, heirs of the kingdom to be, joint builders with us of the City of God:

*All:* We are firmly resolved:
To do all in our power to prevent the exploitation of weaker races by stronger, particularly by our own. . . .

We are firmly resolved:
To live by the vision of a world-wide friendship, and to look upon our own nation as but one of a great family. . . .

We are firmly resolved:
To let no fear of friend or foe unnerve us, as we labor for peace in the world.

—THE STUDENT CHRISTIAN MOVEMENT OF CANADA. From *Songs of Worship*, published by The Religious Education Council of Canada. Used by permission.

*Director of Religious Education, First Plymouth Congregational Church, Denver, Colorado.

PRAYER:

FOR PEACE

Eternal God, Father of all souls,
Grant unto us such clear vision of sin of war
That we may earnestly seek that cooperation between nations
Which alone can make war impossible.
As man by his inventions has made the whole world
Into one neighborhood.
Grant that he may, by his cooperations, make the whole world
Into one brotherhood.
Help us to break down all race prejudice,
Stay the greed of those who profit by war, and
The ambitions of those who seek an imperialistic conquest
Drenched in blood.
Guide all statesmen to see a just basis
For international action in the interests of peace.
Arouse in the whole body of the people an adventurous willingness;
As they sacrificed greatly for war,
So, also, for international good-will;
So dare bravely, think wisely, decide resolutely,
As to achieve triumphantly.

—HARRY EMERSON FOSDICK, from *These Things Shall Be*.

SCRIPTURE: Micah 4:1-5.

## December 17

THEME: *Honoring Jesus through Industrial Justice*

OPENING VERSE (to be read in unison):

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of Man.

HYMN: "Where Cross the Crowded Ways of Life"

READING:

RIDING ON THE POOR MAN'S BACK

The present position which we, the educated and the well-to-do classes occupy, is that of the Old Man of the Sea, riding on the poor man's back; only unlike the Old Man of the Sea, we are very sorry for the poor man, very sorry; and we will do almost anything for the poor man's relief. We will not only supply him with food sufficient to keep him on his legs, but will teach and instruct him and point out to him the beauties of the landscape; we will discourse sweet music to him and give him abundance of good advice.

Yes, we will do almost anything for the poor man, anything but get off his back.

—LEO TOLSTOY

PRAYER:

FOR THE POOR AND OUTCAST

God of love
We pray thee this day for the poor and outcast of this land:
For those who from year's end to year's end
Have never enough for their body's need:
For those who live perpetually on the bitter edge of starvation:
For those whose lot is continually shame and oppression,
Who for no fault of their own are loathed and spat upon:
For those who labour incessantly,
In heat and thirst, for a miserable reward:
For those who are driven through want to shame and sin:
For those who have no hope in this life or beyond:
For those who labour helplessly for cruel masters:
For those who are bound fast by dark superstition and horrible dread:
For those who lack bitterly thy light and thy life:—
For all these, O our Father, we beseech thy grace.
We ask thee for a share of thy spirit,
That we may give ourselves, gladly and generously,
In the constant endeavour to rescue and to emancipate
These, the needy and helpless ones of our nation—
These without whom she cannot be saved.

—J. S. HOYLAND, from *A Book of Prayers*. Used by permission of the author.

READING: From the book *By an Unknown Disciple*, pages 46-50

HYMN: "God Lend Us Men"

POEM: "Factories" by Margaret Widdemer

SCRIPTURE: Amos 5:21-24

## December 24

THEME: *Honoring Jesus in Fellowship with the Highest* (A service of correlated Hymns, Poems, and Pictures.)

PRELUDE: Medley made up of familiar Christmas carols.

OPENING THOUGHT:

Except the Christ be born again tonight
In dreams of all men, saints and sons of shame,
The world will never see his kingdom bright.
Star of all hearts, lead onward through the night.

—VACHEL LINDSAY

HYMN: "Joy to the World"

PICTURE: "The Sistine Madonna," Raphael.

INTERPRETATION:

Many critics consider this the greatest picture the world has ever known. It is a mixture of human and divine, of mortal and infinite. The drawn curtain seems to give a glimpse into heaven, and indistinctly in the background appear myriads of heads representing angelic hosts. The Virgin treads the clouds so lightly, some unseen power seems to be supporting her. Her beautiful form, her perfect features, the graceful curves of her body make a fitting temple for the soul of the Mother of Jesus. Even more wonderful is the portrayal of divinity in the eyes of the child. Set far apart, they speak innocence and holiness, because they do not focus they seem to look down through the ages. He rests contentedly in his mother's arms, but his features suggest that even now he is conscious of his mission. At the right is St. Barbara, and at the left St. Sixtus, both Christian martyrs. His outstretched hand suggests that he is pleading for mankind. It is said that every day two little children came in and gazed at Raphael as he worked. The artist came to love them and he included them in his masterpiece as the two angels at the bottom of the canvas.

The colors are significant. The blue of the Virgin's mantle suggests truth and constancy; the green worn by St. Barbara suggests hope. Pope Sixtus' red indicates high position in the church.

—From *Picture Study in the Grades*, by W. W. Heale. O. W. Heale Publishing Company, Stevens Point, Wisconsin.

POEM:

THE CHRISTMAS SYMBOL

Only a manger, cold and bare,
Only a maiden mild,
Only some shepherds kneeling there,
Watching a little child;
And yet that maiden's arms enfold
The King of Heaven above;
And in the Christ-Child we behold
The Lord of Life and Love.

Only an altar high and fair,
Only a white-robed priest,
Only Christ's children kneeling there.
Keeping the Christmas feast;
And yet beneath the outward sign
The inward Grace is given,—
His presence, who is Lord Divine
And King of earth and heaven.

—AUTHOR UNKNOWN

HYMN: "It Came Upon the Midnight Clear"

PICTURE: "Holy Night," Correggio

INTERPRETATION: As we look at this picture our eyes are immediately drawn to Mary and the child in the center, by the artist's use of light. Although dawn shows through the open doorway, it lights only the distant hills; the light which shines on Joseph's head, the angels' faces —and which throws such radiance over Mary, that the woman standing nearby shields her eyes from its reflection—this light comes from the child, the "Light of the World."

PICTURE: "Arrival of the Shepherds," Lerolle

INTERPRETATION: This is a modern realistic interpretation of the same scene which Correggio has given us in the idealistic style of the old masters. The stable is really a cave dug out of the rock, the roof supported by great rafters of tree trunks. The people themselves, Mary, Joseph, and the shepherds are portrayed as Palestinian peasants; the animals are alive. In one thing the two paintings are very much alike—in the use of light to make the Christ Child central in our thoughts.

SCRIPTURE: Luke 2:8-20.

POEM:

"THE SHEPHERD SPEAKS"

Out of the midnight sky a great dawn broke,
And a voice singing flooded us with song.
In David's city was he born, it sang,
A Saviour, Christ the Lord. Then while I sat
Shivering with the thrill of that great cry,
A mighty choir a thousand-fold more sweet
Suddenly sang, Glory to God, and Peace—
Peace on the earth; my heart, almost unnerved
By that swift loveliness, would hardly beat.
Speechless we waited till the accustomed night
Gave us no promise more of sweet surprise;
Then scrambling to our feet, without a word
We started through the fields to find the Child.

—JOHN ERSKINE. Used by permission of the author.

HYMN: "O Come, All Ye Faithful"

PICTURE: "The Three Wise Men," Taylor.

INTERPRETATION: The dim outlines of the town of Bethlehem are seen in the distance. The wise men, pausing on the hill overlooking the town, are lost in awe and wonder, as they gaze at the star, which sheds its lustre over the entire scene. The blue sky with the light just beginning to break through indicates that dawn is near.

SCRIPTURE: Matthew 2:1-2; 9-12.

POEM:

STAR OF THE EAST

Star of the East, that long ago
Brought wise men on their way
Where, angels singing to and fro,
The Child of Bethlehem lay—
Above that Syrian hill afar
Thou shinest out tonight, O Star!

Star of the East! show us the way
In wisdom undefiled
To seek that manger out and lay
Our gifts before the child—
To bring our hearts and offer them
Unto our King in Bethlehem!

—EUGENE FIELD

PRAYER HYMN: "O Little Town of Bethlehem" *(stanza 4)*

NOTE: The pictures, "The Sistine Madonna" by Raphael, and "Holy Night" by Correggio, may be secured from the Art Extension Press, Westport, Conn., 8x10 (plate) size for $.50.

The picture, "The Three Wise Men" by Taylor, may be secured from Edward Gross Co., 118-120 E. 16th St., New York, 11x14, $1.50.

The picture, "Arrival of the Shepherds" by Lerolle, may be secured from Tabor-Prang Art Co., Springfield, Mass., 13x17 (plate) size for $1.50, or colored, $2.50.

## December 31

THEME: *Honoring Jesus in Racial Understanding*

THOUGHT FOR MEDITATION: "Have we not all one Father? Hath not one God created us?"

READING:

GOD'S DREAMS

Dreams are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market-place,
That lust shall yield to love of the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!

—THOMAS CURTIS CLARK. Used by permission.

POEM: "O Black and Unknown Bards"

There is a wide, wide wonder in it all,
That from degraded rest and servile toil
The fiery spirit of the seer should call
These simple children of the sun and soil.
O black slave singers, gone, forgot, unfamed,
You, you alone, of all the long, long line
Of those who've sung untaught, unknown, unnamed,
Have stretched out upward, seeking the divine.

You sang not deeds of heroes or of kings;
No chant of bloody war, nor exulting paean
Of arms-won triumphs; but your humble strings
You touched in chord with music empyrean.
You sang far better than you knew; the songs
That for your listeners' hungry hearts sufficed
Still live—but more than this to you belongs:
You sang a race from wood and stone to Christ.

—JAMES WELDON JOHNSON. Used by permission.

STORY: "Color Blind"

And lo, a traveler with a face white like new fallen snow journeyed along a winding highway toward a distant city. The traveler was very religious. Three things the traveler did daily.

Daily he read from a Sacred Book—a book of beautiful teachings. A book that taught that all men were brothers, having a common Father. The White traveler pondered these sayings and said he believed them.

Daily he knelt to pray to one whom he addressed as "Our Father."

Daily, too, he gazed at his own white face in the wayside brook when no one was looking and loved the fair image he saw reflected.

One day he met another traveler who was journeying in the same direction. Both men drew aside lest they touch the other's garments. Because this other one's face was Yellow, White man said to himself, "He is deceitful, he is treacherous. He must be because his face is not white like mine." And White man believed these things that he said to himself and hated the Yellow man intensely. And the Yellow man said of the White man, "He is proud and conceited and arrogant. I shall go my way alone." And neither looked closely to see what the other was really like.

The two travelers met others on the highway who were not as they were. They said of the Brown ones, "They are cruel. They are wicked. They murder. They kill. We fear them because their faces are not like ours."

*(Continued on page 38)*

# Current Film Estimates

**The National Film Estimate Service**

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen*. They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

*A—Intelligent Adults*
*Y—Youth* (15-20 years)
*C—Children* (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

**Arizona to Broadway** (James Dunn, Joan Bennett) (Fox) Lively, involved story concerning efforts of a gang of medicine-show crooks, headed by the hero, to recover the money which another gang has swindled from heroine's brother. Love reforms hero and he goes straight. Some amusing scenes.
*For A:* Hardly *For Y:* Inferior *For C:* No

**Avenger, The** (Adrienne Ames, Ralph Forbes) (Monogram) Hero, released from prison on evidence of framing by crooked bankers, cleverly traps them one by one into confession of guilt. Nothing outstanding, but fairly well and convincingly acted by all save the rather insipid heroine.
*For A:* Hardly *For Y:* Fair *For C:* Doubtful

**Big Brain, The** (George E. Stone, Fay Wray) (RKO) Supposedly based on life of notorious "Jake the Barber." Brazen hero "advances" from barber trade into shrewd stock swindling. Operations reach height and exposure in England. Well-acted, fast-moving, but with fundamentally unwholesome situations.
*For A:* Hardly *For Y:* Better not *For C:* No

**Beauty for Sale** (Madge Evans, Otto Kruger) (MGM) Some fine acting, chiefly by Otto Kruger, wasted on elaborate, thoroughly unwholesome story about three girls and their unhappy love affairs, including such ingredients as a betrayed sweetheart driven to suicide, and illicit affairs with married men.
*For A:* Hardly *For Y:* By no means *For C:* No

**Bureau of Missing Persons** (Bette Davis) (First National) Fairly absorbing detective drama gets slow start due to many introductory scenes showing types of cases—most of them sordid—handled by New York Bureau of Missing Persons. Many dramatic and humorous scenes, but cheapened by slapstick ending.
*For A:* Depends on taste *For Y:* Better not *For C:* No

**Captured** (Leslie Howard, Fairbanks, Jr.) (Warner) English hero and pal meet in brutal German prison camp. Hero's unfaithful young wife has stopped writing. Pal's guilt finally disclosed. Hero seeks vengeance, but relents and dies to effect escape by airplane for all prisoners. Complex, incredible, and largely depressing.
*For A:* Only fair *For Y:* Undesirable *For C: No*

**Dangers of the Arctic** (Earl Rossman) (Explorer's Film) Authentic and thrilling natural life pictures made by the Earl Rossman Arctic Expedition. Outstanding feature is daily life of Eskimo showing great skill in survival of the fittest. Excellent bits of photography and good voice accompaniment.
*For A: Notable* *For Y: Excellent* *For C: Excellent*

**Doctor Bull** (Will Rogers, Marion Nixon) (Fox) Unpretentious, mildly dramatic story of country life, with Rogers excellent as a careless and blunt, but kindly, village doctor in conflict with female gossips and town's politicans. Mostly wholesome, human stuff, but some bad taste in comedy scenes.
*For A: Good* *For Y:* Mostly good *For C:* Mature

**Flying Devils** (Eric Linden, Cliff Edwards) (RKO) Fairly pleasing picture with plenty of aviation thrills, noise, and excitement. Two brothers go barnstorming with aviator and his wife. When wife develops true love for another, the affair is settled by a fatal duel in the air.
*For A:* Hardly *For Y:* Mostly good *For C:* No

**F. P. 1** (Conrad Veidt) (Fox-British Gaumont-Ufa) Weaves mystery melodrama around construction of a floating landing platform for airplanes in mid-ocean. Vigorous mixture of healthy romance, lively action, and long struggle against dark villainy. Well acted, elaborately set, thrillingly photographed.
*For A:* Good of kind *For Y: Very good* *For C:* Probably good

**Good Companions, The** (British cast) (Fox-British Gaumont) Fine screening of Priestley's charming story about adventures of traveling theatrical troupe touring small English towns. Wholesome characters, refreshing naturalness in acting, humor, and genuine human appeal amply compensate for minor flaws.
*For A: Excellent* *For Y: Excellent* *For C:* Doubtful interest

**Hell's Holiday** (Original War-films) (Superb Pictures) Compilation of actual war-films, some excellent, some ordinary, showing grim and ghastly reality of Great War. Accompanying voice helps keep continuity in material from scattered sources, but offends often by poor English, maudlin eulogy, and sentimental bombast.
*For A:* Hardly *For Y:* Perhaps *For C:* No

**Her First Mate** (Zasu Pitts, Slim Summerville) (Universal) Typical Pitts-Summerville comedy, dull in spots but mostly funny and harmless. Futile hero ambitious to captain his own ocean-going ship, but peanut-selling on river boat or running dilapidated ferryboat seem to be his highest achievement. Zasu deserves better stuff.
*For A:* Elementary *For Y:* Fair *For C: Good*

**I Loved a Woman** (E. G. Robinson, Kay Francis) (First National) Idealistic hero inherits Chicago meat packing business and becomes ruthless in his desire for money and power after falling in love with "other woman," who proves unfaithful. Financial ruin and death. Realistic drama against interesting historical background.
*For A: Interesting* *For Y:* Doubtful *For C:* No

**Lady for a Day** (May Robson, Warren William) (Columbia) A film so beautifully done that it becomes a delightful phantasy. Robson notable as Broadway apple vendor whose daughter, ignorant of real condition, brings titled fiance for visit. Aided by friends, mother rises to situation and becomes, for the moment, a lady.
*For A: Excellent* *For Y: Notable* *For C: Good but mature*

**Laughing at Life** (Victor McLaglen) (Mascot) Straight adventure tale following colorful career of lawless soldier-of-fortune. During his travels his wife dies and he loses all trace of his son until the two meet in a South American revolution. Preposterous story with fast-moving plot.
*For A:* Hardly *For Y:* Exciting *For C:* Too exciting

**One Man's Journey** (Lionel Barrymore) (RKO) Homely, human story glorifying the country doctor who foregoes his own ambition to serve poor community devotedly. Barrymore appealing and convincing. May Robson notable as the understanding housekeeper. One seduction scene unfortunately mars this fine picture for youth.
*For A: Worthwhile* *For Y:* Doubtful *For C:* Beyond them

**Paddy the Next Best Thing** (Janet Gaynor, Warner Baxter) (Fox) Well-produced, clever, sentimental comedy with lovely Irish backgrounds. Improvident but loving father schemes to wed elder daughter to wealthy hero. Heroine's well-meant efforts to save her sister from loveless marriage make much fun and genuine character comedy.
*For A: Good* *For Y: Excellent* *For C: Good*

**Patriots, The** (Soviet production) (Amkino) Clumsy Soviet war film about squalid, benighted life in primitive Russian village during Great War. Slow-moving, confused, depressing mixture of incessant noise, mud, trenches, slaughter, snarling dialog, and howling songs. Crude protrayal of very elemental humans.
*For A:* Dreary *For Y:* Little interest *For C:* No

**Penthouse** (Warner Baxter, Myrna Loy) (MGM) Gangster-mystery-murder melodrama in luxurious surroundings—well written, directed, and acted. Lawyer-hero, his reputable standing lost by defending gang case, solves murder of gangster mistress with help of alluring heroine. Heavily spiced with sex affairs, shooting thrills, and fast night life.
*For A:* Good of kind *For Y:* Unwholesome *For C:* No

**Pilgrimage** (Henrietta Crosman) (Fox) Heavy, sentimental melodrama of jealous, selfish mother who comes between son and his sweetheart with fatal results. Realizes her cruelty when she encounters parallel situation on her visit to France with Gold Star mothers. Story and acting uneven in interest.
*For A:* Only fair *For Y:* Unsuitable *For C:* No

**Power and the Glory, The** (Spencer Tracy, Colleen Moore) (Fox) Pretentious "new" stuff, told by jumpy cut-backs and off-screen voice, about crass, unpleasant hero made successful by loyal wife. When white-haired, he meets new "love," deserts wife—suicide. Hero's grown son then has child by second wife—hero's suicide. His career supposedly justified.
*For A:* Depends on taste *For Y:* Unwholesome *For C:* No

**Shanghai Madness** (Fay Wray, Spencer Tracy) (Fox) Dismissed from Navy for infraction of rules, hero gets job on Chinese river boat and subsequently saves brainless heroine in an American mission from bandits, for which Navy reinstates him. Far-fetched melodrama for the undiscriminating.
*For A:* Mediocre *For Y:* Perhaps *For C:* No

**Soldiers of the Storm** (Regis Toomey) (Columbia) Aviator-hero is ordered to capture a gang of narcotic smugglers near the Mexican border, which involves several killings, machine gun battles, a kidnapping, and some spectacular airplane stunting. Elementary dialog and much trite melodrama.
*For A:* Hardly *For Y:* Mediocre *For C:* No

**Torch Singer** (Claudette Colbert and good cast) (Paramount) Charming heroine's illegitimate baby drives her through lurid career—cabaret singing, luxurious liaison, telling radio bedtime stories—till mother, father, and baby are happily reunited. False in spots, bad taste in others, but mostly skillful, highly sophisticated entertainment.
*For A:* Good of kind *For Y:* Very doubtful *For C:* No

**Turn Back the Clock** (Lee Tracy, Mae Clarke) (MGM) Breezy hero, in humble circumstances, envies rich pal and an accident lets him live life over in pal's circumstances. Disillusion and contentment follow. Action is fast, dialog lively, and comedy plentiful. Utter improbability of story quite unimportant. Good light entertainment.
*For A:* Fairly good *For Y: Very good* *For C:* Fair

**Voltaire** (George Arliss, Doris Kenyon) (Warner) Takes some liberty with French history, yet outstanding entertainment for cultured audience. The old Voltaire appears as firebrand who fights for tolerance, defying king and inciting populace to revolution. Fine settings, fine cast, but Arliss' superb acting is chief feature.
*For A: Notable* *For Y: Worthwhile* *For C:* Beyond them

**Wrecker, The** (Jack Holt, Genevieve Tobin) (Columbia) Rather interesting presentation of the familiar triangle drama with an earthquake as the climax, followed by unusual scenes of relief work and wrecking of buildings. George E. Stone's portrayal of idealistic Jewish junk peddler outstanding.
*For A:* Fair *For Y:* Mostly good *For C:* Exciting

## Plays for Christmas

WE are receiving inquiries about plays and pageants suitable for the Christmas season, and for the convenience of our readers are listing the materials which are available through the International Council.

"O Come, Let Us Adore Him" by Edna M. Baxter. A Christmas service of worship for all ages, reprinted from the *Journal* for December, 1929. Price 10c.

"Come to the Manger" by Elisabeth Edland. A Christmas pageant in the November, 1932, *Journal*. Price 15c.

"Peace I Give Unto You" by Dorothy Clark Wilson. A Christmas play with an accompanying service of worship, "The Prince of Peace," in the December, 1932, *Journal*. Price 15c.

The *Journal* for October, 1931 (price 15c), contains a graded, annotated list of Christmas plays and pageants.

Send *cash with order* to the International Council of Religious Education, 203 North Wabash Ave., Chicago.

# What's Happening in Religious Education

THERE is in Kansas City, Missouri, an interdenominational organization which has for almost four decades given leadership in training workers with children. On December 7, 1895, sixteen women organized the "Primary Sunday School Teachers' Union." Meetings were held each week during the year and, during the first year, the membership was more than doubled. Later, junior department teachers asked to be included and so the name was changed to "Primary and Junior Sunday School Teachers' Union." The field of service gradually broadened, the quality of work improved, and the organization soon became known as the "Graded Union." However, in recent years because of its affiliation with both the city and state councils it is now called the "Children's Workers' Council." Some of the most significant features of their work have been summed up by Mr. Irvin E. Deer, General Secretary of the Kansas City Council of Churches, as follows: "1. The training of teachers of children not only for Sunday church schools but also for weekday and vacation church schools—at present they offer, in cooperation with the city council, Standard Leadership Training courses in four quarters of six weeks each, and conduct five one-day institutes each year. These one-day institutes are an outgrowth of former 'plan days,' which have always been popular and helpful. 2. The improvement of equipment in practically all churches of the Kansas City vicinity. 3. Development of trained leadership from their own ranks. 4. A constant alertness to adopt the best of the new plans and methods and a desire to keep abreast of every development in the field of children's work. 5. Unselfish sharing of plans and programs with surrounding counties and states."

The program of the Council today is far-reaching. Its members are constantly giving assistance in county and state conventions and through individual conferences and correspondence the group is giving leadership far beyond the limits of its own city.

One of the most significant things about this work is that during all of these years its officers and leaders have been volunteers, all of whom have carried heavy responsibilities in their own congregations and denominations.

FOR a number of years the Missouri Sunday School Council has set aside the first Sunday of May as Missouri Sunday School Day. The purpose of this special day is largely to give information about the work of the state, county, and district councils of religious education. This year Missouri Sunday School Day was designated "Missouri Go-to-Sunday-School Day." This special feature attracted many Sunday schools. Plans were laid to create a larger appreciation of the value of religious education. Everybody was invited to come to Sunday school. Newspaper articles were prepared by the state office and sent to county secretaries. Governor Guy B. Park issued a proclamation declaring Sunday, May 7, "Missouri Go-to-Sunday-School Day." Mayors of some of the towns of the state issued proclamations in accordance with the Governor's proclamation. The Mound City mayor issued a statement that every business place must be closed between 9:30 and 12:00 o'clock, and a special newspaper article, urging people to attend Sunday school, was signed by twenty-five or thirty business firms (probably every firm of the small town). Many 4-H club leaders urged upon their boys and girls to attend Sunday school somewhere; the assistance of parent-teachers' associations was sought locally, and speakers were placed in many public schools. Another interesting feature was the making of posters by the older boys and girls of the Sunday schools. Sunday school teachers and officers were urged to use their classes as recruiting agencies. In some places house to house visitations were made. The State Council prepared a worship program for use in Sunday schools, together with talks and reports, showing the work of councils of religious education. All in all, it was the most effective observance of the day yet carried out by the state.

IN the recent West Virginia vote regarding the repeal of Prohibition, those counties which stood out in favor of retaining the safeguards against liquor were counties in which the councils of Christian education provided an agency for gathering together the church forces. Two counties made special organized efforts and reported that their victories were due largely to the cooperation made possible by and through the councils. Because of the present need for temperance education, the West Virginia Council of Religious Education is urging its county organizations to elect temperance superintendents. It is also providing some training for those superintendents and has recently issued a bulletin setting forth the duties of temperance superintendents in county and district councils and suggesting activities and sources of practical help.

CUSTOMS change, but the Christmas spirit is ageless. Today millions express this spirit by the purchase and use of Christmas Seals—the penny stickers that fight tuberculosis. These gay little stamps, which may be purchased from many local sources, bespeak a desire to share the joys of Christmas when they are placed on letters, packages, gifts, and cards. The funds they provide do much in helping to prevent, find, and cure tuberculosis throughout the year.

EACH year the American Bible Society sponsors the observance of Universal Bible Sunday. This year it is to be on December 10. A pageant-drama, "Let There Be Light!" has been prepared by Elliot Field and published by the Society to aid churches to present in dramatic form something of the value and significance of the Bible. Inquiries concerning the pageant, which sells for twenty-five cents, and other materials for the observance of this Sunday should be addressed to The American Bible Society, Dept. U. B. S., Bible House, Astor Place, New York City.

THE Crisis in Municipal Finance" is the title of the series of nineteen programs of the "You and Your Government" broadcasts which started on October 3. Programs including round table discussions, a dramatic sketch, interviews, and addresses are being broadcast over a nation-wide National Broadcasting Company network every Tuesday evening at 7:15, Eastern Standard Time. These programs are sponsored by the Committee on Civic Education by Radio. They are non-partisan and impartial in their presentation of timely information on governmental affairs.

ON the eve of the World Disarmament Conference, which resumes work on October 16, there is to be held in Geneva, Switzerland, a meeting of representatives of all of the organized forces throughout the world that are working to prevent war. This Geneva meeting will be preceded by a thousand disarmament meetings in Great Britain and France and many more in the United States. Suggestions for active participation in the Disarmament Campaign may still be secured from the National Council for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C.

IT is a popular thing in Monett, Missouri, to go to Sunday school and church. The population is about forty-five hundred. The church attendance at Sunday evening as well as morning services is approximately eleven hundred. An interesting factor in their church and Sunday school attendance efforts is the cooperation of the public schools. The Sunday schools of the town have furnished a banner to each of the grade schools of the city. This banner is presented by the principal of the school each Monday morning to the room that has had the largest percentage of attendance at Sunday school on the previous day. The record made for each room is usually printed in the newspapers. The highest record made by any one of the schools last year was 96 per cent, which was the average for four rooms. Mr. W. M. Davis, president of the Barry Sunday School Council and superintendent of the Methodist Episcopal Sunday School states that it is evident that the work done by public schools in promoting attendance at Sunday schools has caused boys and girls to look upon the church school as an important factor in the total educational program of the community.

ON November 8-10, there is to be held in Dayton, Ohio, a unique and, it is hoped, significant conference in adult education. The Board of Christian Education of the United Brethren Church is sponsoring a National Adult Convention to be attended by men and women, laymen and ministers. Many men's congresses and women's conventions have been held, but this is a forward step in providing opportunity for men and women to meet together to face their common tasks. The purpose of this convention is: "To create an active and dynamic adult Christian consciousness in the United Brethren Church; to outline and plan the adult share of the church program for the quadrennium; to give adequate attention to adult Christian education with a view to unifying its total program and bringing spiritual nurture and power to the whole church; to give impetus to a program of Christian advancement in missions, stewardship, evangelism, education, and such social issues as world peace, temperance, and economic relations."

For two years the United Brethren Church has been planning for this conference and it is expected that a thousand representative men and women will participate in it.

IT IS a significant event when a person commits himself to service and growth for service. Many workers have been faithful in service; but few have carried out definite and practical plans for self-improvement. The Fellowship of Christian Workers provides opportunity for, and help in, growth and preparation for service. The list of those who thus far have united with others in this great new movement includes such national, area, and academic leaders as staff members of denominational boards of education, the president of one of the strongest state councils, university professors, and staff members of the International and state councils. The list includes such local church and community leaders as pastors, directors of religious education, teachers in the church school, department superintendents, presidents of missionary groups, deacons, deaconesses, and officers in young people's societies.

Space in this issue of the *Journal* will permit the publishing of the names of only the first one hundred persons who joined the Fellowship. Others will be published in forthcoming issues of the *Journal*.

Lloyd W. Halvorson, San Anselmo, Calif.
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Nan C. Anderson, Pueblo, Colo.
Anna S. Caldwell, Colorado Springs, Colo.
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John C. White, Lincoln, Nebr.
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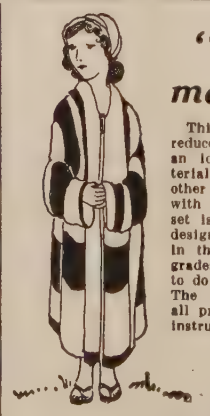

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# NEW BOOKS

**Parents, Children, and Money.** By Sidonie M. Gruenberg and Benjamin C. Gruenberg. New York, The Viking Press, 1933. 219 p. Price $1.75.

The authors admit frankly in the foreword that this book "will appear 'radical' to many readers, since the existing order is not accepted as final; and it will appear altogether too reactionary to others, since it does not advocate—or expect—the overthrow of the existing order on some future date still to be determined." We find ourselves thinking of it as *both* radical and reactionary! In the relative small place which is given in the book to the whole question of sharing one's material possessions, and the questions which are raised regarding the wisdom of presenting to children situations which arouse their desire to share with those who have less, we find the treatment of this subject radical; in the apparent acceptance of the current practices regarding different standards of living among different social groups, we find it reactionary. We are, of course, speaking from the point of view of religious education. Certainly, it is a departure from our established procedure to doubt the wisdom of "enterprises in sharing." But the criticism of the usual methods of presenting such enterprises are, we must confess, disturbing to our complacency. We find ourselves recognizing the truth in the statement, "It is questionable whether children should be generally exposed to the practice of almsgiving as a model of conduct in relation to those who are in need of material aid"; especially when, the authors go on to say, that "observation has shown that children who are given the chance to 'contribute' or to help 'support a family' through organized school or mission activities do not necessarily grow up more considerate or sympathetic adults, or become more ready to make sacrifices for the needs of others, than children without these experiences. On the contrary, too often such children have had their satisfaction from a sense of righteousness; they too easily acquire a complacency from having already 'helped the poor.'"

Though the dangers in our present programs are recognized, and though we appreciate the truth of the contention that the primary need in this connection is to have children develop kindly feelings and consideration for others and the ultimate need to change the social order which makes it possible for appalling need to exist, nevertheless we do wish there had been some concrete suggestions regarding better ways of handling the problem of sharing money, which is with us in the here and now.

Parents will find the chapters on the allowance most helpful. There is careful explanation of the purpose of the allowance, even for a child of five or six, distinction between the allowance and gifts on the one hand and earned money on the other, and suggestions regarding the gradual increase of the allowance and corresponding increase of the items which the child is to care for from this allowance.

The whole question of spending money is discussed in a stimulating and original fashion. "We must expect the child to spend his money foolishly, since thus alone can he learn to discriminate. It is better for him to do the preliminary experimenting while he is still young and while the scale upon which he operates is still small." While it may seem revolutionary to some parents to *expect* children to spend small sums foolishly, nevertheless the principle appears to be sound. There is further discussion of the individual differences in children's interests, and the suggestion that adults recognize that children have their "hobbies" to ride, which involve expense. There is, however, a place for adult guidance, and it is unfair to leave a child to learn exclusively by the trial and error method. This guidance should be given in a friendly fashion, and should contain no hint of coercion. Learning to spend the money of the family for family needs is another experience which growing children may have with great profit.

Saving money is not in itself a virtue, and the tradition that thrift is good and spending bad needs to be discarded. In many situations, thoughtful spending may be wiser than saving. Influenced no doubt by recent happenings in the economic world, the authors suggest that the whole matter of family practice in saving for some future use be handled with due regard for the fact that the funds put away *may not* be available when one expects to use them. Children should be encouraged to weigh the satisfaction which will come from spending this week's allowance now for some trifle against that which will come from saving the allowance for two or three weeks in order to buy some more lasting or unusual object. But to insist that children save "for the future" or "for my college education" seems to the authors artificial and lacking in real educational value for the child, since the object is both too remote and too indefinite to challenge his interest.

Very practical is the discussion of the problem of children's earnings. Through spending, the child can recognize the value of money in terms of what it will get for him; but only through earning can he learn the value of money in terms of the energy and effort required to secure it. While admitting that "the problem of how we may give our growing boys and girls this needed contact with real work in the real world, without exposing them to commercialized exploitation, is one which parents and educators have still to solve," the authors have several "promising make-shifts," as they call them, to suggest, which appear to us to be well worth trying.

Credit as it relates to lending and borrowing, charging, buying on the installment plan is dealt with in a fashion which ought to convince many parents that it is not a subject "beyond" their growing boys and girls, but one which they can consider intelligently.

The closing chapter summarizes the questions involved in money and the family relationships, making clear the fact that much of the emotional strain within the family, especially as boys and girls reach adolescence, is due to the fact that parents use their control of money as a means of controlling their children. Money is power in their hands, and, used unwisely, becomes a great barrier to friendly family relationships. The importance of frankness in dealing with financial limitations, of letting boys and girls know when the family income has been materially reduced and inviting their cooperation in making the necessary adjustment, while at the same time saving them from their parents' panic, is given large place. The "rights" of individual children in regard to their own money or savings must be respected; but occasions arise when the individual waives his right of his own accord; for "it is in the family that the individual has to learn that we cannot do what we like with our own, in disregard of others and of circumstances."

Only rarely do we find a book which deals so concretely, so entertainingly, and in so stimulating a fashion with a subject of such immediate importance to parents and teachers. We commend it cordially.

—M. A. J.

### A New Feature

*Each month the Journal will carry on this page an extensive review of one outstanding book which has significance for the field of religious education. This review will deal in detail with the content and value of the book. For this issue the members of the Board of Editors have selected the new book by Sidonie M. and Benjamin C. Gruenberg, "Parents, Children, and Money." They recommend the reading of this book not only to parents but to all who are interested in the education of children.*

**Snowden's Sunday School Lessons: 1934.** By James H. Snowden. New York, The Macmillan Company, 1933. 373 p. Price $1.35.

Practical expositions of the International Sunday school lessons, 1934. Improved Uniform Series: topics for young people and adults. This is Dr. Snowden's thirteenth annual volume of lesson commentaries.

**Seeking the Living Way.** Edited by Roy A. Burkhart. New York, The Abingdon Press, 1933. 157 p. Price 50 cents.

It is seldom that a book meets a conscious need of Christian young people in such a direct way as the little devotional volume, *Seeking the Living Way*. Youth leaders have exhorted young people to observe the morning watch and the daily quiet hour. The response to this appeal has been encouraging; young people have tried to be faithful in their daily tryst with God. But in too many cases the devotional experience has been barren and unproductive of vital religious energy because young people have been left devoid of any usable suggestions as to procedures, which would make the devotional hour meaningful, and there has been a paucity of printed materials which young people have found satisfying as a guide in prayer, meditation, readings in the Bible, and other inspirational bits of prose and poetry.

In *Seeking the Living Way*, Mr. Roy A. Burkhart, as editor, has made an important contribution to the field of devotional literature. He has enlisted the help of thirteen young people, who, out of their own experience, have provided guidance for their fellow worshipers using the book. It is another instance of youth calling youth to the worship of God.

The fact that many hearts, heads, and hands are responsible for the volume has not resulted in any disunity or lack of coordination in the lilt and swing of the contents. Each month is given a separate section, and is introduced with a message of inspiration pertinent to the chosen theme of the month. There follow suggestions for each week of the month, with a key thought, Scripture references, guides for meditation, special prayer for the week, and a small place help-

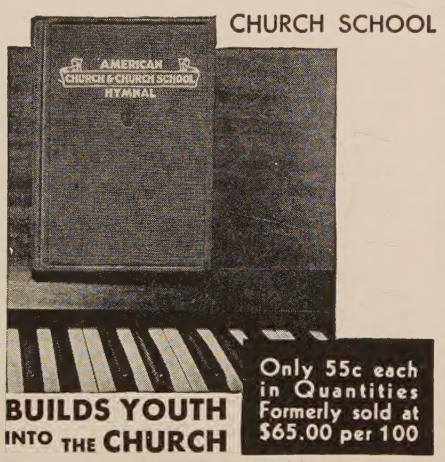
fully left blank for "My Resolutions with Suggestions for Action."

The monthly themes themselves give hint of the mental lift and spiritual refreshment which the worshiper finds. We mention only a few: "How to Find Truth," "Beyond the Skyline," "Rocks and Reefs," "The Sacrament of Beauty," "Painting the Pump to Purify the Water," "The Sacrament of Friendship." The book closes with a series of prayers for various occasions.

The editor and writers have striven for uniqueness and freshness in content material, arrangement, and phraseology. Yet there is no violation of the true spirit of reverence.

The appearance of the book is perhaps a bit drab and does not sufficiently indicate the vigor and sparkle of the contents. However, the modest price admittedly would not permit of any great expense in printing and binding.

—J. Gordon Howard.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**Edwin Markham.** By William L. Stidger. New York, The Abingdon Press, 1933. 287 p. Price $2.50.

Any biographical information concerning a man who has made himself so a part of social and religious life as has Edwin Markham is always welcomed; to have such information from the pen of one who has been a close friend for many years makes it of still greater interest and value.

This is not a mechanical appraisal of a poet and his work, but a life-glowing picture of the man who is heralded the world over as the author of "The Man with the Hoe." The author has written a fascinating story of a great man, weaving into it his early background and experience, the molding influences in his life, his individual and social philosophy, his search for and experience of God, as well as numerous quotations from his writings. Dr. Stidger has, through this book, provided an intimate picture of the poet-philosopher back of the poems which we have long treasured. It is a stimulating experience to read this well-written account of the eighty years of the life of a man whose philosophy is "Bread, beauty, and brotherhood." —G. D.

**Laymen's Foreign Missions Inquiry Regional Reports.** Edited by Orville A. Petty. New York, Harper & Brothers, 1933. Price $1.50 each.

Vol. I, *India-Burma*, Part One; Vol. II, *China*, Part One; Vol. III, *Japan*, Part One; Vol. IV, *India-Burma*, Part Two; Vol. V, *China*, Part Two; Vol. VI, *Japan*, Part Two. Vol. VII, *Home Base and Missionary Personnel.*

These volumes of the Supplementary Series to *Re-Thinking Missions* contain selected material from the studies made by the Fact-Finding Research Staff for the various countries covered by the Commission's

**My Candelabra.** By Kenneth S. Seibert. Fort Wayne, Indiana, The Lincoln Press, 1933. 143 p. Price $1.50.

*My Candelabra* is a concise Bible concordance and commentary arranged so as to be particularly helpful to untrained laymen who find difficulty in locating biblical material. The book contains a brief outline of the Bible; a "one minute review" of each book in the Bible; and many subject and title classifications of biblical material—for example, miracles, parables, etc., are classified by familiar titles and central themes rather than by the usual word index. While prepared by a layman primarily for laymen, it is a concise and usable commentary which both lay and professional people will find helpful. —G. D.


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## November Suggestions for Senior and Young People's Department

*(Continued from page 32)*

And when the travelers met a Black man, they said, "He is dangerous. He is not as good as we are. We know because his face is black and not like ours."

All through the years the White traveler was very religious. Daily he read from the Sacred Book. Daily he knelt to pray. And daily, in secret, he admired his own image as it was mirrored back to him from the crystal stream. And the Black and the Yellow and the Brown travelers kept to themselves likewise, and would have naught to do with those of other races than their own.

As the years passed like a rosary of days and nights all the travelers came closer to their destination. Each traveler hated more intensely all those not of his own race and thought up good reasons for drawing away from them with ill-concealed loathing.

One day all the travelers topped a rise in the road and quite suddenly found themselves within the gates of the city which had been the goal of their desire for so many years. And the company of travelers was so large that there was not room for one man to draw away from another.

Then they found themselves passing through the center of the city. And there was in the midst of them a great Radiant Presence.

The White man cried, "Behold, how fair is the White King!"

The Yellow man shouted, "Lo, the majestic Yellow King!"

The Brown man called, "Hail, the mighty Brown King!"

The Black man exulted, "Glory to the mighty Black King!"

But the White man stamped his foot and screamed, "No, no, He is white. I tell you the King is white."

And the Black man shouted, "No, He is a Black King. Black like I am!"

Then they all fell into a dispute as to the color of the Great King. But the Radiant Presence interrupted them saying, "Oh, my children, my children! How blind you are. Blind with the earth dust that fills your eyes so that you cannot see clearly. All these years you have loved the colors of your own faces so much that you have been blinded to the beauty of all other men's *souls*. All these years has color divided you.

"Half of the sweetness of life have you missed with your color blindness. Would the earth be half so lovely if everything were one hue? If all the leaves and all the flowers and all the sunsets were brown, how monotonous a place the earth would be. While you were on earth did you draw away with loathing from the poppy because it was not yellow like the sunflower? Did you hate the grass because it was green instead of crystal clear like the stream?

"My little children, in this city, color does not matter. Here it is only the heart that matters and the radiance of the soul. Shake the earth dust from your eyes and look about you and tell me what you see?"

And the Yellow man looked at the Brown man and whispered, "I see no color. Only a shining radiance."

The White man looked at the Black man and cried wonderingly, "I see no color. Only a Soul of shining beauty."

Then they who had thought of themselves as Black, and White, and Brown, and Yellow looked at each other deeply and said gently, "Brother. My Brother."

And then they knelt down, all the radiant souls, and looked at the King. And behold, they saw him not as black or white or yellow or brown, but as a Great Radiance, a Shining Soul. So kneeling together they murmured, "Our Father!"

—Olga Edith Gunkle. From Unit entitled, *Twentieth Century Heroes.* Used by special permission of the Board of Education, Methodist Episcopal Church.

Hymns: "Lift Up Our Hearts, O King of Kings"

"Blest Be the Tie That Binds"

"Negro National Anthem" (See *International Journal* for September, 1932, page 29.)

"At Length There Dawns the Glorious Day"

(Tune: "The Son of Man Goes Forth to War")

At length there dawns the glorious day
By prophets long foretold,
At length the chorus clearer grows
That shepherds heard of old.
The day of dawning brotherhood
Breaks on our eager eyes,
And human hatreds flee before
The radiant eastern skies.

For what are sundering strains of blood,
Or ancient caste and creed?
One claim unites all men in God
To serve each human need.
Then here together, brother men,
We pledge the Lord anew
Our loyal love, our stalwart faith,
Our service strong and true.

One common faith unites us all,
We seek one common goal;
One tender comfort broods upon
The struggling human soul.
To this clear call of brotherhood
Our hearts responsive ring;
We join the glorious new crusade
Of our great Lord and king.

—Ozora S. Davis. From *The New Hymnal for American Youth*, The Century Co.

**The Coming of the Christ Child**

*(Continued from page 24)*

pe. Head covering like that of Joseph. rips of brown burlap may be wound around gs, and sandals worn on feet. The latter n be made from inner soles, purchased om the five-and-ten-cent store, and black pe. It is desirable that the tunics be made different colors, all dark; and that the ead covering contrast with the tunic.

*Shepherd Boy:* Similar to that of the shepherds, but tunic may be of more brilliant olor.

*Wise Men:* Long tunics of bright, rich olors, girdles about waists, and cloaks. hawls, drapes, couch covers, and the like, ay be pinned or sewed to look like cloaks. lead covering—turbans of rich colors. Beads nd other jewels. The important thing is to ake the splendor of the wise men's costumes stand out in contrast to the poverty nd simplicity of those worn by the shepherds.

*Attendants:* Short tunics of bright colors, ontrasting girdles, no head covering.

*Angels:* Long flowing robes of white heesecloth or voile, having full sleeves, worn over white. White shoes and stockings. Heads bound with white ribbon. If it is felt necessary that the head be entirely covered, use close-fitting caps of white, which may be held in place by bands of white ribbon.

### Properties

*Candles:* Candles carried by the angels should be long, white tapers. A cardboard disc near the base of the candle will catch the dripping wax.

*Manger:* A mound of straw and hay. If a doll is used, it should be almost entirely covered by the straw. A piece of white cloth will serve just as well. A moderately powerful electric bulb should be so placed in the straw that Mary can turn it on easily. Care should be taken that no heat is too close to the straw.

*Sticks:* Carried by shepherds—rough sticks four or five feet long. Joseph leans on one as he stands at the foot of the manger.

*Lamb:* a toy lamb.

*Gold Crown:* Made of gilt paper. It should be substantial. Another gift representing gold may be substituted for the crown.

*Censer* or *Incense Burner*

*Jewel Box,* or other container to represent myrrh.

*Screen:* This is optional, but it is possible to arrange the Manger scene much more effectively if the two children are hidden behind an ordinary, dark screen. Furthermore, if the screen is replaced at the conclusion of "Silent Night," there is not the danger of an anti-climax caused by the hasty departure of Mary and Joseph.

### Lighting

Except for the times that the congregation is singing, the lights in the body of the church should be extinguished. There should be a minimum of light in the chancel, except for one light focused on the manger scene. Elaborate lighting is not necessary.

*Note:* An ordinary tin can makes an excellent reflector.

### Music

Most of the music used in the service may be found in any church hymnal or in *The New Hymnal for American Youth.*

### Rehearsals

The rehearsals should be few in number, in order that spontaneity and creativeness of the service may not be lost. Experience has proved that only one rehearsal of the entire cast is necessary. The preliminary work is much better done in groups. Tell the children, who are to take part, the story as simply and dramatically as possible. Let them ask questions about it. Then let them act it out, giving as few suggestions as possible. Go over it sufficiently so that each child knows what he is going to do, and, what is far more important, who he is supposed to be. Give the children's imaginations a chance, and their acting will be natural. The angels will need to practice their entrance and exit, and to be sure of their changing positions throughout the service. They will need at least two short rehearsals on the "Glory to God." The choir should have one preliminary rehearsal, with special emphasis on the importance of good enunciation, so that the narrative of the familiar hymns may be perfectly intelligible to the the congregation. There should be one rehearsal of the angels and choir together, and a final dress rehearsal for all.

---

***The Father and Son Observance,*** a pamphlet in the Christian Quest series, contains suggestions for banquets, worship services, and other Father and Son events. It may be secured from the International Council for 15 cents, cash with order.


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## Thanksgiving For Our Tune

*(Continued from page 14)*

mothers lost their jobs like so many other people in the world now. Those of us who have anything at all to give need to think about giving all the more.

LUCY: I know it is important to give our offering every Sunday. I had not thought about its being more important than usual.

ANNA: If some of us don't give more than we did, we'll not have enough to make up for those who can't give as much as before.

LUCY: That's right. If we did not send what we promised, that school in China and some of the other places that depend on us might think it was because God had forgotten them. All right. Here's an extra nickel of the dime for the offering Sunday. *(Girls exit)*

***Dialogue at end, after Scene III***

SECOND WOMAN: A Jewish friend reminded me the other day that they, the Jewish people, have a day of repentance with their Thanksgiving. It would not be so bad if we had that.

FIRST WOMAN: I see there is reason enough. When we say thanks to God for his good gifts, we should ask his forgiveness too for not helping him enough. (To see that all people might have his gifts of food and sunshine and friendship.)

SECOND WOMAN: I know I said in the first place that people were at fault that many did not know God loved them. I see it better than ever now. (What the words mean that I have heard so often in church, "Ye are co-workers with God.")

FIRST WOMAN: I'm going to celebrate repentance with Thanksgiving. That is a good idea of the Jewish people. I will say to God my "I thank you for all good gifts," but I'll also say, "I'm sorry I did not help you any better." I'll be both glad and sorry. And then I'll try to do better.

The "play" held the interested attention of a large audience of boys and girls. The second scene probably furnished the most memorable impression, due to the dignity and imagination in the participation of Gus Glover, the janitor, and his young niece, as Negro father and daughter. "*Wasn't* Gus nice!" was the delighted comment of his friends, the fellow members of the cast.

The question would be in order: How was the dramtized repentance made more truly a reality in the children's lives? Was there any "follow-up"? But that would be another and a much longer story.

## Aims of Spiritual Living

*(Continued from page 5)*

*Finally, what can we do about sharing peace?* The prophetic enterprise of beating swords into plowshares and spears into pruning-hooks must of necessity be a matter of vital concern to everyone who really lives. We have set before us the goal of lasting peace among "all people that on earth do dwell." We would help. But the sobering thought will not down that he who has failed to find inner peace for himself is hardly in a position to share it with others. President Woolley of Holyoke has recently stated that what the world needs most is mental and moral disarmament. Wars come to pass, not because the great mass of mankind really want them, but because people are distraught, fearful, anxious, suspicious. In a word, they lack inner peace. Only when the people gain a spirit of confidence and calm can governments do anything to avert war. It is our high privilege to win a peace for ourselves which we can communicate to others. Thus shall we aid in insuring lasting peace among nations.

Thus, peace is one major aim of spiritual living. The need for it is pathetically manifest. Pathways to peace there are in abundance. It only remains for us to walk in them. Nor is it for ourselves primarily that we seek the wholeness, soundness, and calm of peace; rather is it in order that we may share it with others—that there may be "peace, peace to him that is far off and to him that is near."

"Peace I leave with you; my peace I give unto you: Not as the world giveth give I unto you. Let not your heart be troubled, neither let it be fearful." So the Master willed for all.

---

***Professor Dahl's fourth and last article in this series will deal with "Power" as an aim of spiritual living.***


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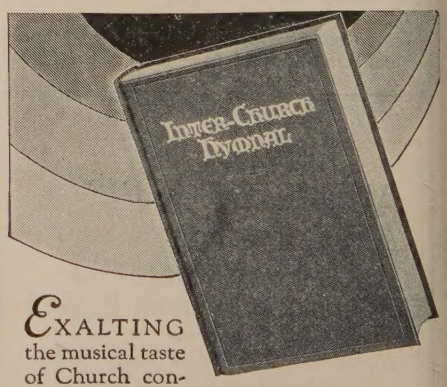


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